DORIS KAHIKILANI MOSSMAN KEPPELER

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

Doris Kahikilani Mossman Keppeler

(1899 - 1972)

The late Mrs. Keppeler, a noted Hawaiiana authority, was born in Hana, Maui to William Lloyd and Louise Summer Miner Mossman. Her great-grandfather Thomas James Mossman, a shipowner and captain, brought his wife and family to Hawaii to settle in 1849. Her grandfather William Frederic Mossman moved to Maui as a young man and married Clara Mokomanic Rohrer, an American Indian who came to Maui at the age of fifteen with a group of Anglican missionaries to establish a mission which is now the Church of The Good Shepherd in Wailuku.

Mrs. Keppeler was educated at Saint Andrew's Priory for Girls and graduated from the University of Hawaii in 1924. She began her teaching career at Hilo Intermediate School in 1924-25, then went to McKinley High School where she taught and served as counselor until her retirement in 1963.

On July 28, 1925 she married Herbert Kealoha Keppeler who was then the chief engineer and surveyor for the Bernice Pauahi Bishop Estate. Their children are John Paul II, Herbert Karl Bruss and Barbara Leinani Keppeler (Mrs. Larry L.) Bortles.

Mrs. Keppeler was very active in the production of Hawaiian pageants and parades for Kamehameha Day, Lei Day and Aloha Week, and received several awards for her work in Hawaiiana.

She relates her own and her family's history, as well as that of her husband, and discusses her many projects and knowledge of Hawaiiana.

Katherine B. Allen, Interviewer

INTERVIEW WITH DORIS KAHIKILANI MOSSMAN KEPPELER

(MRS. HERBERT KEALOHA KEPPELER)

At her Kuliouou home, 307 Elelupe Road, Honolulu 96821

September 29, 1971

K: Doris Kahikilani Mossman Keppeler

A: Kathy Allen, Interviewer

A: Okay, you may begin. Say your full name first.

K: My name is Doris Kahikilani Mossman Keppeler. I was born in heavenly Hana on the Island of Maui. I was the eldest daughter . . .

A: Birthdate.

K: I was born on May 18, 1899. I was born of Louise Summer Miner and William Lloyd Mossman. I was born really in a little village outside of the little town of Hana. It's called 'Ula'ino. It's seven miles from the center of Hana town.

A: Is that two words--'Ula'ino?

K: No, it's one. It's connected up. 'Ula'ino means ugly lobster or something of that sort. [Literally, stormy red] (laughs) Evidently they were afraid of it.

My father came from a family of Mossmans whose grandfather owned a ship and used to ply trade between London and New Zealand and Australia. My great-grandfather, Thomas James Mossman, was a captain who owned his own ship. At one time, after his many journeys through Hawaii, he decided to move his family from London to Australia and so he brought the whole family with him. Amongst them was his wife, Mary Ann Lewis Mossman, and five children. They had six but one was in school in England and so only five made the trip with their parents. The eldest of these children was my grandfather who at that time was thirteen years old. His name was William Frederic Mossman. Then there was Elizabeth [Mary who married Captain Charles A. Tanner and had a daughter, Ada Tanner Gibson], Mary Ann, Thomas James, and Alfred Henry [b. 1848; d. 1912].

A: What was the name of the one in school?

K: The one who stayed in school was Frederic. Fred, they called him [b. 1838; d. 1884]. That was the group that came by on their way to Australia. They stopped here for fuel, as he had always done, and that was in 1849. The journey must have been very hard on his family, because when they landed in Honolulu they liked it so well they decided to get off the ship and stay here and so they became a part of the early population of the Hawaiian Islands. [T.J. Mossman's obituary shows they came in 1846.]

Their home was on the corner of Fort and Beretania [streets]. The significant thing about this home was that Captain Thomas Mossman built a great stone wall around his property.

A: What was the reason for that?

K: To keep his family in away from the Hawaiians, which is quite English I think. Well, it didn't keep them away from the Hawaiians because they got to love the Hawaiians, too, and two of the sons married Hawaiian women. Thomas James married a Hawaiian woman, and Alfred Henry married a part-Hawaiian woman.

My grandfather, reaching I suppose the age of eighteen, which is the age when a young man at this time sought his own fortune, took his share of his father's wealth and moved to establish his own existence on the Island of Maui, so we of this line are called the Maui Mossmans. We're all related, but we are the Maui Mossmans. My grandfather, with his fortune that he received, bought quite a bit of property on the Island of Maui. My grandmother told me that he used to own the seaport in Kahului.

A: That's quite something to own.

K: Yes, but he didn't keep it very long. He sold it to the Baldwins. (chuckles) He owned property on High Street in Wailuku, and he had a store and a sort of a rooming house which later became the Wailuku Hotel. He had a store there that was run by a Mr. Hoffman. I don't know his initials. He had a store because the Mossmans were merchants. They always were in the merchandise business and so that's the reason my grandfather would open a store in Wailuku. [Edward Hoffman was his name.]

A: What was the name of that store? Have you any idea?

K: No, I don't. About the time he was there, my grandmother came out with a group of American Anglicans to establish the Episcopal Church at Wailuku [now Church of The Good

Shepherd]. She was a church worker. She was a part-Indian. Ojibwa Indian.

A: How is that spelled?

K: Oh, they have two names. I don't recall quite. I know it's called Ojibwa [or Chippewa].

A: All right. I'll look it up.

K: There's also another name for them, but anyway, it's that tribe and they're from Minnesota and they owned a great deal of timberland in Minnesota. But she [Clara Mokomanic Rohrer] was an orphan. She was not really an orphan. Her mother [Mary Otauntug Rohrer], who was an Ojibwa chief's daughter, had died and at that time they were interested in the Anglican Mission there in Minnesota and my grandmother was given as a ward to a Reverend Breck. I think his name was Lloyd. Dr. Lloyd Breck.

A: You haven't given her name yet, I don't think. Your grandmother's.

K: My grandmother's name is Clara Mokomanic Rohrer. R-O-H-R-E-R.

A: And that middle name is her Indian name.

K: That's right. Mokomanic.

A: M-O-K-O-M-A-N-I-C.

K: Mokomanic. She was given as a ward to Dr. and Mrs. Lloyd Breck. When the mission was being organized to come out to Maui, Mrs. Breck passed away and so my grandmother was given as a ward to Dr. Breck's sister. Dr. Breck's sister was married to Reverend George Whipple. He was the brother of Bishop Whipple, Anglican Bishop of Minnesota. My grandmother came out with that group and with Reverend and Mrs. George Whipple. My grandmother was the daughter of an Indian princess called Otauntug. I should get my books out so that I can spell it correctly.

A: All right. (recorder turned off and on again)

K: Do you know that I have three aunts still alive? My father's oldest sister [Ethel] is over a hundred [b. Wailuku, Maui 7/13/1870]. She lives in Los Angeles. Mabel Alice Mossman, who married Dr. Franklin A. St. Sure, is still living on Maui. [b. Makawao, Maui 6/15/1882] And Kate Otauntug Mossman [b. Wailuku, Maui 5/5/1889] still

lives in Los Angeles. The oldest and the youngest live in Los Angeles and they live in retirement homes.

A: My word. Oh, you have all of that down here [in her family tree]. Nine children born to this marriage [of William Frederic Mossman and Clara Mokomanic Rohrer].

K: Right. That's the only marriage she had. The whole thing [is recorded].

A: Wonderful. That's really wonderful.

K: And you'd be surprised, the more things she'd tell you.

A: Go ahead.

K: Because I was so surprised. Well, let's get organized here so that we don't throw you off.

A: This Kate [Otauntug Mossman].

K: Katherine. She's my Aunt Katherine.

A: She's named after the Indian princess Otauntug.

K: Right. Let's see. I wonder what her name was. There are pictures and everything.

A: Oh really?

K: I'm just trying to hurry because I don't know how much time you have.

A: Oh, no, don't hurry. Don't hurry.

K: I want to show you some of these things that I have. This is my great-grandfather. This is Rohrer.

A: Oh, isn't that an interesting picture. That really is. What was his first name? Oh, here. Daniel.

K: Daniel Rohrer.

A: Born in Little Rock, Arkansas.

K: Of French descent. This is my grandmother's father. This is my grandmother. And this is Otauntug.

A: Ohhh.

K: So, you see what I mean by the eyes?

A: Yes.

K: So fair. This is Rohrer. You saw him when he was young. This is when he was old.

A: What was Daniel's wife's name? Oh, that was the princess.

K: Otauntug.

A: Your grandmother [Clara Mokomanic Rohrer] was born in White Earth, Minnesota, which is now Fort Snelling, November 1, 1852, and died in Los Angeles, California on November 1, 1933. She lived a good long time.

K: She did, and full. She was eighty-one years old. And I remember her so well.

A: You do remember her?

K: I just adored her.

A: Well, tell about your memories of her, then.

K: Well, I think we want to get these other things organized, don't we, that we started out with?

A: Yes, it would be well to if that's the way you would rather do it.

K: Now I told you that there was another name they call them [the Ojibwa tribe]. They call them also Chippewas.

A: Oh, yes.

K: Her name was Mary Otauntug. This is my great-grandmother. That's the one you're looking at. She died in Crow Wing, Minnesota in 1860.

A: You know, there's something about Mary Otauntug that looks very Hawaiian and she looks very much like Kaiulani.

K: Uh huh, it's the way her hair is fixed I think, too.

A: The hair and everything.

K: And the garment she wears. But she's not; she's Indian.

A: I mean there's a similarity in the overall appearance.

K: Yes, right.

A: If one were to see that [photograph] in the Bishop Museum, I'll bet the person would think this was a Hawaiian rather than an Indian.

K: Look at her eyes, how light they were for an Indian girl.

A: Yes. She was beautiful.

K: She's beautiful but she's not supposed to be any other foreigner, just Indian. I don't know enough about Indians. (laughs) Now this is my grandmother, Clara Mokomanic Rohrer, we were talking about. That's her mother, so that's my great-grandmother.

A: Yes. You're fortunate to have these pictures.

K: My aunt gave me all these things because I was continuing with the genealogy work.

A: These are very precious, as you say.

K: This is my grandmother when I knew her. I thought she was just beautiful; she was such a beautiful soul. She did everything. She played the piano, she played the organ, she sang, she had a beautiful voice. She taught Sunday School, she taught the choir, she taught day school at fifteen.

A: She was an active woman.

K: That's why they brought her here; it's because she was so talented.

A: She came at age fifteen, didn't she?

K: Age fifteen. She was mature. This is the man who brought her, who she was a ward of. This is Reverend George Whipple. His wife and this man were paid fifty dollars a month to take care of my grandmother and that came from the High Chief of the Chippewa tribe that they come from. She was cared for by them.

A: The Indians take care of their own, then, don't they?

K: Right. They did. Well, my own knowledge of Indians is that, to me, they looked sloppy, greasy, dirty. That is, from traveling that's what I saw. I did make that statement. I said, "Oh, they're so dirty and they're so fat." Well, I got fat too. (laughter) But to me they were dirty. But evidently they were not because, according to a man who knows Indians, he said that the Chippewa Indians

were the most learned of the Indians and that they were the famous quill makers. They did the quill work, and he says it's a highly educated group because it shows by that quill work that they were dwelling at the top.

A: Yes, if they would select to do something like that.

K: So I began to change my mind. (laughs)

A: Well, I would think that your grandmother's activities would give you reason to.

K: That's right, but I thought it was just because she was she, you know, and she was this High Chief's daughter's daughter. And I know that she was in with the church and so I thought it was because of the church affiliation. But this man who knows Indians--in fact, he know Indians to this day--he lives in the State of Washington. He says they have a high degree of culture and you should never be ashamed of them. I said, "Well, I've only seen the Southern Indians." So he told me about the Ojibwa and their quill work, and so I began to take a different look and realized that my grandmother came from a very wonderful group.

A: Oh yes.

K: Now we have to get organized. Where were we?

A: We were with your great-grandparents, Daniel Rohrer, and he married . . .

K: Mary Otauntug.

A: And your grandmother came here. Now how did she happen to meet your grandfather?

K: She was in that mission, as I told you, in Wailuku and he owned all of High Street and he lived at the present Wailuku Hotel. He owned that. His store was close by. And she was of the mission and they had no definite place, but they were going to establish this mission in Wailuku and she spotted him. He had red hair--English red; gorgeous red hair. Of course he was English, so he went to the Anglican services there, which my grandmother was a part of, and she said, "My goodness, who's that redheaded man?" So she fell in love with him and he with her, and so they were married in 1869.

A: October 4, 1869.

K: Right. Now the Whipples went back in 1869 but she stayed on and through her influence, I presume, my grandfather gave the land for the Church of The Good Shepherd.

A: And it's there in Wailuku.

K: And that's the church that Grandmother helped establish.

A: Your grandmother helped establish that church which is now there on Maui.

K: Right there on Maui on property which my grandfather owned and gave to the church. (chuckles) He was awfully Anglican so it was natural for him to do that. So then they were married in 1869 [when she was seventeen and he was thirty-three].

A: And they had how many children?

K: And they had nine children.

A: Oh, here it is over here. You can just read that.

K: William Frederic Mossman married Clara Mokomanic Rohrer in Wailuku, Maui on October 4, 1869. Of this union nine children were born. The eldest was Ethel Carno, born in Wailuku, Maui on July 13, 1870; never married, and to my knowledge she's still alive in Los Angeles in a care home.

The second was my father, William Lloyd Mossman, born in Wailuku, Maui on December 4, 1871. He died in Paia Hospital in 1946.

The third child was named Mary Georgina, born in Wailuku, Maui on August 27, 1873.

The fourth child was born on the Mainland. I think my grandmother went back on a trip to the Whipples in Minnesota and at that time she was going to have a baby and the baby was born in Minnesota. It was Elizabeth Emma that was born in Faribault, Minnesota on December 14, 1874. She died in Portland, Oregon on February 22, 1944.

The fifth child was a boy, born in Wailuku, Maui, by the name of Henry Clarence Mossman. Later in his life he became Senator Henry Clarence Mossman of Maui. He was born October 27, 1876 and died in Honolulu at one of those legislative sessions in 1929 in, I think, the Alexander Young Hotel where he was staying while attending the sessions.

The sixth child was Clara Mokomanic Rohrer Mossman. This one's named exactly like my grandmother. She was born in Makawao, Maui.

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A: It's going again now, so you can begin with Clara's birthdate.

K: Clara was born in Makawao, Maui on July 11, 1879. She was born in a brick building built by my grandfather, Frederic, who was at that time postmaster of Makawao. And would you believe it, that house is still there.

A: That would be interesting to see. [Clara first married Halvorsen, then Mayer.]

K: The seventh child was Mabel Alice Mossman, born also in Makawao on June 15, 1882. Next year she will be ninety. (whispers) And did you know that she won't tell anyone this. She is presently alive and living in Puunene, Maui. She is the widow of Dr. Franklin St. Sure.

The eighth child was a daughter called Ysabel Palmer Mossman. She was born in Makawao, Maui on September 7, 1887 and died in Portland, Oregon in 1941.

The youngest and the last was Kate--Katherine Otauntug Mossman, born on May 5, 1889 in Wailuku, Maui, and Aunt Kate is still alive in Los Angeles. (recorder turned off and on again)

A: Now, would you continue.

K: Lived on it; went through it. My mother was one of those whose father got property from the mountain to the sea.

A: Oh yes, in the Great Mahele. Your mother received the property.

K: My grandfather received it. Her father received the property because it was through our grandmother, my mother's mother, because she was of that line of Kahekili.

A: Yes. So your father was a--your grandfather, rather . . .

M: My father was the playboy. He played polo. He belonged to the first polo team. He played with the von Tempskys and the Baldwins. Playboy. Real playboy. Finally, after awhile he had to earn a living and he became a house painter. A very good one, too. But he just went through my mother's property. She belonged to the Kanes. See the genealogy?

A: Oh my!

K: It's not complete yet.

A: Oh yes, I'd like to look at that.

K: See, we're tied in with the Baileys on the Island of Maui and they go back to the relatives on my mother's side and, of course, it's very complicated. Most complicated.

A: Okay. You go ahead. [Edward H. Bailey m. Emily Kane]

K: My grandmother's name was Annie Pae Kane who married George Miner. His father was William Miner, an American, pure white, and he was a horse trainer. He came here to train horses and he went to Maui, of course, to train horses because the Baldwins had horses and other well-to-do people like the Makees who owned Ulupalakua Ranch had horses. All those people were horse people and he came to a very lucrative job as a horse trainer. I think he came from the Mid-West United States. I don't have any information on him, so that's why I'm talking informally.

But he married a Hawaiian and out of this union came my grandfather, George Miner, who was part-Hawaiian and part-American, I call it. He had other heirs--my grandfather had other brothers--and they all had other issue on my grandfather's side that are well-known today in the music industry. Andy Cummings, for example. You know that name. Or the Naluai boys that are now Waikiki-ing. Those are on that side of my family.

My grandmother was Annie Pae Kane and she married George Miner. I don't know the dates. It says here, "I'm working on this one. It's not quite complete. The Mormons have more of it than I do." They have the genealogy. I'm trying to get some of it out of them.

Out of this union of my grandfather and my grandmother came my mother and my mother was called Louise Summer Miner. Mind you, no Hawaiian name. Summer Miner.

A: That's interesting.

K: My father is William Lloyd Mossman and he married this young girl. My mother was only fifteen when she got married, but she was a great big woman. She was a six-footer. I didn't take after her; I took after my father's side. My sons show it and my brothers showed it. She was a horsewoman. Always, morning to night, she rode a horse. And of course my father, being a horseman too because he played polo, fell in love with this Hawaiian girl on horseback. She was three-quarters Hawaiian and one-quarter American so, you see, I have a lot of Hawaiian blood.

A: Yes, you have an interesting combination of the Indian and Hawaiian and English.

K: Right. My mother was attractive and she was tall and she had large eyes. I haven't got the pictures here. With my

father she had quite a few children, but the ones that were alive, the oldest brother of mine is Henry Ashford Mossman. Where did he get the name Ashford? My father was a very intellectual man but he didn't do very much for himself. He had a very good friend in Judge Ashford, the father of Marguerite Ashford and the grandfather of the present generation of Ashfords. My father was a great admirer of the old Judge Ashford, so he named his eldest son after him. That's why my brother's name is Henry Ashford Mossman. [Judge Clarence W. Ashford]

Our second brother is William Lloyd Mossman, named after my father.

A: Would he be junior or second or first?

K: We never called him junior. Isn't that funny? It was always William Lloyd, but when Father was alive he was Daddy and Bill was Willy. (laughs)

A: That was the way you distinguished them.

K: Willy is still alive. He's in Los Angeles. Henry Ashford passed away two years ago. Henry entered World War I and became very interested in aviation and flew these very ancient crates called airplanes in the early days and when he became a civilian again he flew the mail in the Mid-West in these crates. He belonged to that very distinguished group of mail carriers that flew the mail across the country. I don't know what they call them but there is a name for them.

Then he joined a Boeing Company in Chicago and about that time the United Airlines was established by the joining of two airlines, one that my brother was in and another one, and my brother was one of the early ones who established the airline. He became the ground superintendent of the United Airlines in Chicago, flying a hundred planes in and a hundred planes out. Interestingly enough, the man who became president of the United Airlines at that time was none other than William Patterson from Waipahu, so there were two boys from Hawaii--one was president of the airlines, the other was superintendent of the ground crew that checked the planes in and out.

A: Oh, that's interesting.

K: He was called Hank Mossman. Then he married a girl from Minneapolis and they had quite a few children [five girls and one boy]. Afterwards, Patterson said, "I think, Hank, you ought to go home and establish the line in Honolulu." So after--I can't tell you how many years--Hank came home to establish the United Airlines in Honolulu and Hank

could have had it if he wanted it but he said, "Sis, I could just see it." He was the most interesting guy. Too bad nobody talked with him [to record his oral history]. He could tell you about the First World War and the war with Mexico and Pancho Villa and all that. The most interesting stories.

A: And driving those crates.

M: And driving those crates! Nobody else would dare do it but my brother and he was a heavy boy--big. They called him Heavy, too. He was huge. He was a six-footer and big. He took after my mother. Patterson said, "You ought to go back and take care of that place down there." Well, he came. After so many years we finally saw Hank. Now you know, he never wrote home.

My mother fretted and fretted over her two boys because one [William Lloyd] went on the USS Saint Louis in the Navy in the waters of the Atlantic [Ocean], and the other was a flier and those boys never came home. William wrote once in awhile but Hank never wrote at all. We didn't know where he was and my mother wanted to go and find him and I thought, "She can't find him because the United States is a great big place, and this little Hawaiian girl from Makawao who thinks everything looks like Makawao is going to be disillusioned."

Well anyway, William finally left the Navy and was established in Los Angeles and so she thought, "Well, I'll go look for Henry but I'll go see Bill first." So she went and she saw William and William didn't know anything about Henry and nobody knew anything about Henry.

Interestingly enough, as I was reading Life magazine I opened this page and there standing full length was this towering figure of nobody else but my brother that I hadn't heard from since he ran away from home. He was one of these enterprising young men and my mother spanked him once and he didn't like it, so he packed his kit and boarded one of the ships. You know, this is that good old story of old and it's true in my family. He boarded the ship, he ran away from home; she never found him till the day she died.

A: How about that.

K: Well, there was this looming picture of Henry Ashford Mossman, called Heavy or Hank, and he was ground superintendent of United Airlines, seeing flights of a hundred in and a hundred out per day. That's my brother. I was so angry, yet so glad. Angry because he hadn't contacted his mother, even though she spanked him. He deserved to be spanked. She never saw him again to her dying day. She

just loved her two boys. The girls didn't matter.

So when Henry came home this time I said, "Hank, you know you were really cruel to Mother." He said, "Well, she gave me a good beating." I said, "You deserved it and you know you did. You used to do such awful things." He said, "Well, I never forgave her." I said, "Well, she did. Over and over again she forgave you. You are just cruel." Well then, by that time he was trying to make amends, you see, and so he said, "Well, where's her grave?" I told him where it was so he went up there. He said, "Why don't we get a tombstone on there?" I said, "It's being done, and no thanks to you. But she will have one. My sisters and I will see that she has one." That made him feel very badly.

After that, he finally wrote Patterson and said, "I think I would die if I stayed here, with one plane in and one plane out, when I'm used to a hundred planes in and a hundred planes out." So Patterson said, "Well, you can have your choice--Chicago or San Francisco." He said, "I'll take San Francisco," so that's where he was until the day he died.

William Lloyd Mossman was in the Navy and then he settled finally in Los Angeles and married a Los Angeles girl and they're both still alive today in L.A. Not too old. He was a terrific automobile mechanic. I don't know why the boys ran mechanic-wise, but they were both mechanical-minded. He used to build racing cars and his motto was: "Mossman builds 'em; you wreck 'em; he fixes 'em." (laughter) Well, he had that business until the paint or something gave him a skin allergy and the doctors advised him to get away from indoor mechanical work, out of the fumes of that, and so he became also--very strange but he also became a horse trainer in L.A. He trained racehorses but he would never gamble on them. (laughter)

A: He wasn't too confident about his training.

K: Well, no. He just was not a gambler. Now he's retired and he has no issue, whereas my brother Hank had six children--five girls and a boy.

My sister, Virgie Pauahi Mossman, is deceased. She had five children.

A: Who did she marry?

K: First she married Herman Ronald Moniz, and her second marriage after divorce was to Frank Silva, and out of those two marriages she had a pair of twins and a boy with Moniz and a son with Frank Silva. [Only four children are mentioned.]

Now, my youngest sister--of course, I haven't talked

about myself. I'm the oldest daughter.

A: I know. You haven't. We haven't gotten to you yet. (laughter)

K: I was married to Herbert Kealoha Keppeler, now deceased. He was that trustee that they made so much fuss about appointing his successor [Matsuo Takabuki]. He was trustee of the Bishop Estate.

A: Yes, I remember that.

K: Uh huh. He died six months ago. He was born of German extraction from Stuttgart. His forebears moved over to Louisiana and finally his uncle worked in San Francisco and so his father decided to visit his brother in San Francisco and did come over to San Francisco to visit. While he was there, King Kalakaua died in San Francisco and he watched that ship take Kalakaua's body back to Hawaii, and at that time he said, "One of these days I'm going to go over there," and he [John Paul Keppeler, I] did.

When he came over, at first he worked at Koloa for a sugar company but he didn't like the way they treated the Coolies. They'd horsewhip them, you know, in the old days --very cruel--so he resigned. He just decided he didn't want any part of that, so he moved to Honolulu and got a job with the Dillingham Corporation--at that time B.F. Dillingham and Company that owned the railway--and he became a station agent at Pearl City.

A: That's where he [Herbert Kealoha Keppeler] was born, isn't it?

K: Yes. Well, his father we're talking about. Then he went back to Stuttgart and married his bride that he was courting at that time and brought her out here. She was a Berliner; she was from Berlin.

A: Goebel. Katie Goebel.

K: That's right, Goebel. He married her and Herbert is one of three children. The oldest is called Paul Kamehameha Keppeler; the second one is called Margaret Kuakoa Keppeler, who is Mrs. Steve [H. Stevens] Bowen. She's a widow too. Mr. Keppeler's brother is gone. Then Herbert Kealoha Keppeler was the youngest of the three and he was born in Waiau, Pearl City. We went to the university together and it was at the University [of Hawaii] that I met him.

A: I was going to ask you that because I noticed that he was in civil engineering and you were in education and that's

where you met, at the University of Hawaii, and you were married. Well, that's interesting.

K: We were married in 1925.

A: July 28, 1925.

K: And we celebrated our forty-fifth wedding anniversary last year, and then he passed away. He wasn't well in the first place.

A: You mentioned that it was his death that caused the trouble with the appointment to replace him.

K: The Hawaiians were very indignant about the appointment, not because of Takabuki. He's a very, very capable person. In fact, he's a good friend of Mr. Keppeler's. When he was on the [city] council, he was quite a big help to Mr. Keppeler and the Bishop Estate, so he was a good friend of the man's. It wasn't the man, I don't think; it was the idea that it was untimely, it was poor timing, that this time they should have selected a Hawaiian and maybe the next time. But the Bishop Estate does need Mr. Takabuki, I think, because he's quite versed in law and in land development and that, after all, is the business of the estate.

A: Yes.

K: So I hold no qualms against anyone there and I think the Hawaiians had a right, but they weren't appointed and they ought to just be looking toward the next one, not necessarily this one, and I think that's what they're going to do. It's the next appointment.

A: You believe the next appointment will be a Hawaiian.

K: I think it will, because if it isn't, then the lid will blow. You see what I mean?

A: Yes.

K: Actually, this is just the beginning of the bubble and I think it will come because there's just one part-Hawaiian trustee, period. Nobody else [but Richard Ka'ilihiwa Lyman] is Hawaiian. Now Mr. Keppeler was always thought of as a Hawaiian. He was born here, yes, but he's of pure Caucasian blood.

A: A German.

K: He's German and he has a little French because the father is a little Alsace-Lorraine, which is on the border, which makes him a little French. But he's actually that and not Hawaiian at all. I have an attorney son and one of the people, a well-known person said to him, "Bruss, I would be very annoyed. I don't see why you folks don't write a letter to the paper and say that they forget that your father was Hawaiian." He looked right at her and he said, "I can not tell a lie. My father is not Hawaiian." And they went, "Whaaat? But he certainly ate Hawaiian food, lived amongst the Hawaiians." "Yes, because that's my mother. He loved everything my mother was but he didn't have any Hawaiian blood at all."

A: That's interesting. That would be a blow, I guess, to people who had been thinking he was Hawaiian.

K: Quite a blow. They thought he was part-Hawaiian. He was a blond, Nordic, blue eyes, curly hair, fair complexion.

A: Uh huh. All right now. We're on yours now so you tell about your children, too.

K: Well, I've got to talk about myself first.

A: Yourself, yes.

K: And this is what we're doing at this time, and talking about the man I married. We were married for forty-five years because he passed away in March [1971]. Now of this marriage--my only marriage and my only one that I'll ever consider, or considered rather--my eldest son is called John Paul Keppeler, named for his grandfather, and he is a graduate of Oregon State [University]. He was born nine years after I was married.

END OF SIDE 2/1ST TAPE

BEGINNING OF SIDE 1/2ND TAPE

A: Your son's birthdate.

K: John, or Jack as we called him affectionately, was born on August 9, 1934. Mr. Keppeler and I were married nine years before our first child arrived. I guess I was too busy teaching school. I taught at McKinley High School.

A: You also taught one year at the Hilo Intermediate School.

K: That's right. I taught in Hilo. I taught physical ed [physical education] in Hilo in 1924-25, and then 1925 to

the day I retired in 1963 I taught at McKinley High School.

A: You were a teacher and a counselor also, weren't you?

K: I was a counselor for the last sixteen years of my career there.

A: You were a teacher of what?

K: Well, when you become a teacher you take what they assign to you and I happened to be a graduate of the University of Hawaii in education. I was assigned first to Hilo and I became a teacher of physical ed and taught seventh grade hygiene. In 1925 I was assigned to McKinley High School and the only opening there was math [mathematics], which was my minor subject that I specialized in. I was a science major and a math minor. So I taught math for about three years and then I began to move into the science department, and from there I became a biology teacher and I taught physiology to nurses and doctors who were in training. Then the last sixteen years of my life in teaching I became the girls' counselor.

At first I was the sophmore boys' and the girls' counselor combined for the reason that Dr. [Miles E.] Cary, principal then, felt that boys were not quite weaned away from their mothers; therefore, they needed a woman to have them hang on to apron strings until we could wean them away, which happened. But it was quite a load, having all the girls and then the boys, and in those days the counselor did everything: checked attendance, made home visits; when the nurse was ill, she became the assistant there; she was the disciplinarian of the school and it was an old-fashioned system of the mother complex stuck in a schoolteacher. (laughs) Of course it fit in very well because I didn't have any children of my own for nine years. Maybe that's why I didn't, you know.

A: Because you had so many children, really, to take care of.

K: I mothered so many children and a lot of them came from the Papakolea area because that was our district. We took them. They couldn't go to Roosevelt [High School] because they were not English-Standard children [and did not speak standard English], so they came to us. Then we had them from all downtown--Kakaako. It was a big job but it was a delightful job. I just enjoyed my life at McKinley to this very day.

I think the very fact that I'm invited to all their class reunions as far back as they have them, 1927 and on, shows that they enjoyed me too so it was mutual. I had a wonderful time with them and I hated to leave but I felt I had

done my share, I had helped educate my three children and gave them the best education possible to let them go on their way. And then I was ready for a little retirement to do things that I want to do but I couldn't do and that's why I retired at sixty-three. I wasn't quite eligible for retirement but by that time, luckily, they changed the retirement age to sixty-two so that I was fine and it came right back into play for me, so that when Mr. Keppeler became trustee for the Bishop Estate, we weren't interested in financial earnings, we were interested in people. So therefore, why go on earning when you don't need it? So I resigned, retired.

A: I like your attitude.

K: And help people, do things for others constantly, and Mr. Keppeler and I have all our lives done things for other people. He's helped so many of them. I didn't know this until he passed away, then I had these boys tell me themselves how he had helped them.

A: In what way?

K: Further education.

A: Oh, I see.

K: Some would say, "I wouldn't have been a lawyer if he hadn't helped me," or "I wouldn't have been an engineer if he hadn't helped me." So he didn't do it all with a flourish and hocus-pocusing about what he did, but he did a little here and there and all around. And I did that same thing, too, without telling him. (laughter)

A: You worked quietly.

K: There's no need for publicity on this sort of thing, I think. I mean, as long as you help and you're getting any satisfaction, that's important. And I had finished with mine; I have one that's an attorney. I'll talk about Jack first.

Jack [John Paul] started out as an agriculturist and he worked for the Hawaiian Sugar Planters' Association; got his training there after graduating from Oregon State. And then he decided he wanted to get married while he was in college because he said he was getting very tired of beating the grass between his fraternity house and her fraternity house, and couldn't he marry her so he could move into one house for two. Well, his father thought, "Oh, I don't think it will hurt. Let them. Well, how are you going to finance this?" "Well, you keep on supporting

me through college," he said, "and Julie says she's willing to work part-time." So between the two, and the support from her mother and us, he got through Oregon State. He graduated with honors in military tactics which, at that time, was very important because we were at war. I think we were at war. [United States involvement in the Vietnam War began in 1955 with the training of the South Vietnemese Army; Korean War, 1950-53.]

Then he came back and went to train at HSPA. He lived here in this little cottage back here which I'm going to demolish. It's a little studio apartment. They lived in here [in the main house], but they slept back there. They were married in 1955. He graduated from Oregon State in 1956. She worked in a hospital there and he went to school and we supported them.

Finally they came back here and he went to HSPA for training in the sugar industry, and then she became pregnant when they were here. Twin girls.

A: Oh yes, it recurs.

K: Yes. You see, it missed me. Fourteen years old they are today. Two beautiful girls, very akamai.

A: What are their names?

K: One is called Randi Kahikilani.

A: Ah, named for you. Is that R-A-N-D-Y?

K: No, R-A-N-D-I. Randi Kahikilani Keppeler, and her twin sister is Ruth, named after her other grandmother, Keonaonaonapua--the sweet fragrance of the flowers. In other words, onaona is fragrance, o na is the prepositional phrase, and pua is flowers. And she's named after my youngest sister.

A: Oh, we haven't come to her.

K: Blossom. We haven't done Blossom.

A: That's right. We have one more. Well, we're doing you first because . . .

K: Yes, because I come first. And then they have another daughter called Katherine. Now you see how that name goes back again.

A: Yes. (in unison) Kate Otauntug.

K: She is Katherine and her second name is Kulia--K-U-L-I-A--

and we call her Lia for short and it means Julie. She's named after her mother, Hawaiian-wise.

A: Oh, I see. Julie, yes.

K: We did that because she's the only one named after the mother and we didn't want the other two to grumble because they weren't named after their mother.

A: What was their mother's last name?

K: Beacon. She's a girl that was born in California but raised in Eugene, Oregon and educated at Oregon State too. Then they have one more, a son called John Howard Keppeler. Of course he's named after his father, and her grandfather is Howard. He's named after her grandfather. Now that's my family of Jack's. Jack is now at Puna with Amfac.

The one that's inside now using the telephone is Bruss. (chuckles) He has interesting names.

A: Herbert Karl Bruss Keppeler.

K: Bruss, with an umlaut on the U [Brüss, pronounced Bruce]. It's not Scotch Bruce, you know. I'm making it very interesting for you with all these difficult names. (laughs)

A: Yes, it is very interesting. I'm fascinated by this. All right, you go along with Herbert now.

K: Herbert Karl Bruss. Of course, naturally he was named after his father, Herbert, and his grandfather on his grandma's side [great-grandfather] is Karl, with a K. Bruss is a very interesting name because it's a surname and his godparents are Hugo Karl Bruss and Margaret Farden Bruss. His godfather was married to, we always say in Hawaiian, ohana--family.

A: Ohana?

K: Ohana is family, and not too close but family. It's close enough because we went to school together and this is his wife, Mrs. Margaret Farden Bruss. I went to school with her. She's a classmate of mine from Saint Andrew's Priory. She's kind of an ohana because on Maui we're all kind of related. If I had my genealogy you could see we are kind of all closely related, more or less. There's another interesting family to interview, the Farden family. Very interesting family to interview.

A: All right. Let's go on with yours now.

K: Now let's see, where am I? Bruss. H.K. Bruss is a bachelor and he was born on January 13, 1937 and he's an attorney.

A: Local attorney?

K: Local attorney. He was with the attorney general's office and he was assigned to the Department of Transportation as assistant traffic coordinator, but he resigned that job so now he wants to practice law because he says, "I'm a lawyer. I want to practice law." He will be president of the Young Lawyers' Bar Association of Hawaii this year and because he was going to be president, he went to a convention for the Bar Association in New York this summer in July. And then they moved over to England and he went there, so when he went there he said, "Mother, since I've come this far, I'll just keep on going around the world. Can't I do that?" I said, "Well, that will be ducky. Go!" So he went and he's just come back. He's just been home two weeks, recuperating from the trip around the world. (laughter)

A: I guess so.

K: And then, he said, after that he will worry about what to do, either hang out his own shingle and have his own office, go in with someone else, or work for some big concern. So I let him just vacation for a little while, but beginning October 1st he's got to get going. (laughter) Mama says, "Get going." So that's him; that's the extent of him. He's a graduate of the University of Washington with a B.A. and a law degree.

Now the next one is Leinani. Her first name is Barbara, which she just hates. "Mother, why did you call me Barbara?" I said, "Well, I liked it at that time." Her name is Barbara Leinani Keppeler [Mrs. Larry L.] Bortles. She was born on May 9, 1940.

A: Where was she born?

K: Kapiolani Maternity Hospital, like all the rest of them. Leinani was educated at Skidmore College in New York, spent a year in Geneva, Switzerland, and then came back and graduated from the University of Washington. She went to Punahou [School] first. My children all went to Punahou. She graduated from Punahou in 1958; she went to college and graduated in 1962; got her master's degree in 1963 from the University of Hawaii and is a history teacher. On that journey to get some credits from the University of Washington, she met this young man who is from Mercer Island, Washington, fell in love with him and wrote

home and said, "Mother, I have found him." She was married the following year at home in a wink. (chuckles)

A: This was to Larry L. Bortles.

K: Larry Lynell Bortles; the second name is L-Y-N-E-L-L. This is a very enterprising young man. Very. After they were married a year, they had their first child here. And then he said to her, "I've always wanted to go to Harvard Business School." He was a graduate of Cornell [University]. She said, "Well, what are we waiting for? Let's go." So they up and went to Harvard Business School and spent two years in Boston and he got his master's degree and she taught school part-time. She taught in the evenings, while he went to school during the daytime, and he babysat at night while she was teaching. Of course they got a little help from Mother and Dad, and he got a little help from his mother and dad. After he got his master's degree he came back here and since he came back he has really accomplished so much. He's now the president of the Hawaiiana Realty Company, which is an affiliation of C. Brewer & Company. They take over apartments and condominiums and real estate and develop them. A lot of it is computer work. He's a computer analyst.

A: And they have children?

K: Leinani decided she was going to have all her children while I was alive, so she has four.

A: Would you just give their names?

K: Erin, age six, Punahou School. She goes to Punahou School. She's so proud of it. The second child, born in Boston, is Kristin. Age four. Third is Gavin Keppeler Bortles. He insisted that he get that tag. Age three. Fourth is Eden, age two. Now you see what I mean.

A: Nicely spaced, too, aren't they? Well, that's nice that she thought of it.

K: And that's it, so they were all born while Mr. Keppeler was still alive and that was wonderful because he enjoyed them, too, while he could. Now then, that's the extent of my family.

A: Well now, I would like to ask you more about yourself and about your memories of Hana. Since you were born in Hana, Maui, I would think that you would have a lot of memories of Hana and I wonder if you could tell about some of them.

K: I have a lot of memories of Hana. Well, Hana was just a little plantation town that I remember. It had one store called the Kaeleku Store. There was no Hasegawa Store at that time. Just a little store and one post office that serviced people that lived in Kaupo, Kipahulu, Hana, and Nahiku. Keanae had a post office all their own. I remember it as a lush country, wild with ginger. My father used to say, "You don't need to plant a banana tree; all you need to do is cut it down and the shoots all shoot," which is not true but that's how lush it was. (laughs) No, it's not true because the shoot has to come from the main plant and it will shoot, right, but you don't just chop and those will grow. They don't. But he thought he was getting it across because it grew so fast. It was lush country, full of ohia trees and bamboo.

I remember the native women coming up to my grandmother's. She lived there. My grandmother Clara Mokomanic Rohrer Mossman lived at Nahiku. She took a homestead--103 acres on the slopes of Haleakala--and built her house, which she called Klondike, about a mile in. And it was as a Klondike because it was far from everything--nowhere; just nowhere, way up. But it was a lovely life and she planted strawberries, thimbleberries, blackberries, Isabella grapes, flowers. I remember this house in Klondike with a great big veranda on which my grandmother used to sit in a rocker.

Every two days it was milk day. I was only a little girl of eight and my sister, Virgie, was younger yet and we two little girls would go get the milk and it was a mile down the road a little bit toward Keanae. There was a dairy there. We used to get fresh milk every two days, take our little pail. This was the age of children that read stories about lions and tigers and leopards. Everything dreadful we used to read in these little storybooks.

This was vacation time we spent with Grandma in Klondike and we'd go down there with our little pails to get milk, very brave, but we'd shiver all the way down. We'd never let on because Grandma was such a stoical, strong person. She used to dig her own holes, planted her own things, raised chickens and ducks. We two little girls who had such a strong grandmother didn't dare complain about how scared we were. We'd go, clutching each other, down this winding road to the main highway and we thought it was miles. By the time we finished walking, we thought it was ten miles away, we were so tired and so frightened. The owls would go, "Hoo hoo," and we would be frightened and immediately our imaginations functioned and we thought we were seeing all kinds of horrible animals. We would clutch each other and finally we would go back home again. And then, of course, we'd repeat the same thing in another two or three days. We never got any braver. We still

were scared. But anyway, that was Nahiku.

But to me it was lilikoi vines. This is the Hawaiian passion fruit, the little purple ones that hung everywhere, and we would pick them and we'd scoop them out and eat them and it was just fine. My grandmother grew roses and violets, all the things that she was accustomed to in her own country and it was beautiful. Towards Christmas time she would write to Montgomery Ward for dolls and toys.

END OF SIDE 1/2ND TAPE

A: Sorry, I didn't get that first part on tape.

K: We'd have a Christmas tree and put it up in the living room. This was when we spent a great deal of our time with her, at Christmas time. We'd go by boat from Kahului to Hana and she'd pick us up at Hana and take us to Klondike and we'd stay with her through Christmas vacation. On Christmas Eve she'd put us in our bedroom and give us books to read and she'd say, "Now you stay right here. Don't you come out of that room." She'd go out into her 103 acres and cut down a pine tree and she'd bring it in. That shows how strong she was. She was in the prime of life, probably, the age I'm in now--between sixty and seventy.

She'd bring in the pine tree, decorate it, put out the presents she had bought and usually there were blonde dolls. We were brunettes. Blonde dolls or redheaded dolls. Of course I was brought up very English-like. When we sat at table, we didn't talk.

A: Children were seen and not heard.

K: Yes, right. We sat prim and proper and were taught how to eat. All that my grandmother taught us, which was wonderful and I never forgot it for the rest of my life. She always said grace because she was Anglican and a missionary.

I remember the old post office in Hana. How do I remember it? It was a kamani tree there and children loved the little kamani seeds and I just thought I wanted some too, so I climbed the tree but I didn't see the yellow jacket that was on that tree and so I got stung. Down I came and my grandmother was there and she had a remedy. I have her book today, this very old cookbook, that gave not only recipes and measurements, but the remedies they used in curing different things.

A: Oh, that is valuable.

K: Yes. In that book it was baking soda for bee stings--soda

and water made into a paste and she slapped it on my yellow jacket stings. It wasn't only one, you see. I hit a hornet's nest. Well, that's why I remember the post office because it was a tree right outside the post office.

A: The kamani seed, is that the little red seed? Are they little red seeds?

K: The seeds that are like a little boat.

A: Oh yes.

K: We used to crack them open and eat the kernel inside them. Of course that was only a little sliver, but it was something to do, you know. Keep busy, play, but enjoy yourself. These all dropped on the ground, but then you know how greedy kids are; they've got to get the ones on the tree too. So I learned my lesson; I got stung.

Another thing I remember still and we have them--these pictures we took. My grandmother would put us in line according to our age and then take our picture, you know. (laughs)

A: Yes, that was the method used.

K: Old style. Anyway, those things I remember so well and I remember the wharf because I remember that was a big event in Hana. The boat didn't come in every day and when it came in it was a gala affair, like any boat day in Hawaii then. Kahului, the same way. Lahaina, the same way. Homemade leis were always brought to visitors or for going away people and it was gala. In the ports here in Honolulu they used serpentine. They didn't have serpentine in the country but they had flowers and they had Hawaiian ferns that grew in Iao Valley. They grew in the valleys, so they would plait these leis and give them as a goodbye to their guests.

A: How often did the boat come, do you recall?

K: At least once a week.

A: And Hana is pretty remote.

K: Right, from every route. See, at one time it was remote. You only could get over there by boat till finally they put in the ditch trail and that's where that road went and I recall that my father worked on that ditch trail. I think he was timekeeper or something. He used to work at Kaeleku Plantation as a timekeeper when I was a youngster.

A: At which plantation?

K: Kaeleku Plantation, which is the forerunner of the plantation that [Paul] Fagan finally bought out. This is early times, the Kaeleku Plantation. That's where a lot of these plantation young people came from. For instance, the Center family.

A: Oh yes, Margaret Center [Mrs. Robert Alexander Anderson]. Dad [George David] Center.

K: Dad Center. The family, they were there. The Dunns were there. But I remember my dad working on the ditch trail that finally became the road to Hana. The Hana Highway, which was going around these points, you know. I think they must have built the road by measurement: every mile, they got paid. (laughter) You sure know it when you come out of it because you get awfully seasick going around the bends. Now those are the things I remember.

I remember the Kaeleku Plantation Store.

A: That store that you mentioned, was that this store--Kaeleku Plantation Store? That was the only store in Hana.

K: Of course there were a lot of little Chinese stores along Kipahulu and Kaupo. Kipahulu, they had a lot of Chinese people who ran stores, just as they have at Keanae today. They have Chinese stores, little cubbyhole stores like we have here in Honolulu too. They're gradually dying out because they can't sustain themselves with these discount stores and supermarkets coming in and they really just eke out a living. In those days, some stores probably had charge accounts for these people and they never got paid, which was very bad, but still it was a store.

To me, Kaeleku Store was the big plantation store where they had accounts by bango. You know, the number. Each plantation man had a bango number and he could come and buy and they'd put it on his bango number.

A: What's a bango?

K: That's a tag, a number for each family and they would go and charge things to their bango number. I think it's a Japanese word. They'd buy by the number. But of course, those days are all gone. There're no plantation stores in the first place.

They always talk about plantations being mean and all that. Some individuals were. There are some human beings and some very poor human beings. I think basically it's the way they're brought up and I notice that most of these that were European bred were really very, very rough with

their workers. I remember one in Lahaina who was really cruel, and John Paul Keppeler talked about the one in Koloa, Kauai that he used to work for that was so cruel to the help that he didn't want to be there.

A: Who was this?

K: That was John Paul Keppeler, I.

A: Oh, he talked about it.

K: I think they were of German extraction. You know how they are--Prussian. And yet Mr. Keppeler was not. He was an Alsace-Lorraine German, who are soft-tempered people. He was so soft-spoken and so soft-tempered, but he had the heartiest "Hello!" Whenever he saw me he said, "Hello, my dear!" He was so strong. Anyway, that's beside the point.

A: No, that's quite all right.

K: To me, Hana was isolated until that road was put in and not many people want to use it today and so they go by boat if they can stand that awful Keanae Point. Oh, I was so sick every time I went, yet I went. Now, of course, they fly which is so much easier.

A: There is an airport there now.

K: Yes, there's an airport at Hamoa that they fly into from Kahului. A little plane takes them over there. In those days that I traveled, it was on the S.S. Claudine and I got seasick going and coming and I hated it. It was like a bad dream but it was so lovely when I got out that I didn't mind. I got off and my grandmother was so delightful; such a beautiful person, in and out. At least I thought so when I was a little girl. And those are my memories of Hana.

A: About how old were you when you left Hana?

K: Well, you see, that was only during Christmas vacation. We left earlier.

A: Oh, I see. Well, you were born in Hana so I wondered when you left there.

K: I was born in Hana, my oldest brother was born in Makawao, my second brother was born in Wailuku, my first sister was born in Hana, and then my father got a job in Waihee. We moved to Waihee. He worked for the Wailuku Sugar Company. My youngest sister was born in Waihee.

A: Now we haven't had her name yet, your youngest sister.

K: No, no we haven't because we're talking about me.

A: Yes, that's right. (laughs)

K: And we talked about my other sister. She's the deceased one. Blossom is my youngest sister. Let's see. Are we through with me? I think we are.

A: Oh no, no, we probably aren't through with you but at least I'll get Blossom's name down here. The fifth child.

K: Her name is Blossom Keonaonaonapua; her name is Blossom naturally, you see--the sweet fragrance of the flowers. My mother was very poetical at this time.

A: Yes.

K: My sister was born on May 3, 1903 in Waihee, Maui. Waihee means slippery water. We all moved to Honolulu and went to school. We were all put in Saint Andrew's Priory because we were Anglican. She married Benny Colombo Nary. Actually, he's Italian and his name should be spelled Neri but it was easier for him to spell it Nary because it's pronounced like that in English. She had a daughter by this marriage and her name is Ruth. She was named after [Mary] Ruth Anderson Winslow, the sister of [R.A.] Andy Anderson. Mrs. Paul Winslow. That's who Ruth was named after because Benny, my brother-in-law, was working for Mrs. Anderson so he named his daughter after her.

My sister was a teacher in the public schools for awhile and then when Mrs. Brewer moved from Manoa School to Kamehameha Schools, my sister moved to Kamehameha and she became a teacher there for twenty-five years.

A: What did she teach?

K: Well, she was at first an elementary school teacher and she was very efficient at her job, so efficient that when Kamehameha Schools moved to Kapalama Heights from McNeill Street, where it was established, my sister became the liaison officer-coordinator between the principal, the school, and the parents. She took on something similar to what I did, except they called me a counselor. But they didn't call her that because she did more than just work with children. She worked with parents, alumnae and faculty. She was there for quite awhile in that particular position. Most of the twenty-five years she was there was spent in that particular job. Now she's retired and lives in Manoa. Once in awhile she comes out here and the other

day she came and I wasn't home and she scolded me. "Where were you?" (laughs) There're only two of us left, you see, so we just hang on to each other because Brother is on the Mainland. He's in Los Angeles and there're only three of us left.

She, of course, went to Saint Andrew's Priory and from the Priory she went to the old [Territorial] Normal School and got her teaching certificate there; whereas I went to the Priory, but when I finished there I went to the University of Hawaii and got my degree in 1924 in the field of education.

Now, the next step is vocational and occupational activities. (Bruss Keppeler comes out to where we are in the patio and Mrs. Keppeler introduces us) Is it Miss?

A: Yes.

K: Miss Allen, my son Bruss Keppeler, the attorney on vacation.

A: How are you? I'm glad to meet you. I've been hearing of your adventures. (recorder turned off and on again)

K: Lush and hodgepodge--everything.

A: We're talking about your garden right now which you call Friendship Garden.

K: Friendship Garden. And my children are concerned about me when I'm alone. I'm not afraid. I believe in people and I think if you have a fine attitude about people, people are going to return it. It's what you give that you get. But they want me to demolish this storeroom-apartment and build me a new house--three bedrooms; and take my yardman and his wife and daughter from their house and rent that and get more income.

A: I see. Where the yardman now lives you would rent.

K: Yes, it's a three-bedroom house, so I could get income from two sources and I have them here, close to me. And in case I leave to go to another island, which I want to do--I want to do a little traveling, there will be someone here to take care of the big house. This big house is maintained purposely, to my way of thinking, to take care of my children who live out of town. Leinani lives in Waialae Iki. She has a beautiful home but it's too small and she's going to build a new one further up Waialae Iki. She has the lot, and plans are on the drawing board and she's going to build there. Bruss has a condominium apartment at Palo Alto. It's not occupied at the present time

and I'm trying to get him to either live in it or lease it. He hasn't made up his mind. He gets very disturbed with this traffic we have out here which is very, very bad.

A: It certainly is.

K: So that's why we're not sure about Bruss. However, the house I want to maintain. It's a three-bedroom home with three baths. It's for my family that lives in Puna. That's where Jack is. Jack is Number Two man in Puna Plantation [Puna Sugar Company, Limited]. It's an Amfac plantation and he's Number Two man. In other words, they don't have what they call assistant managers anymore; they used to. If they did, he would be what they call an assistant manager, but I think that the name that they apply to him is field superintendent. He takes care of the growing of the cane, right down through the whole works, and he's Number Two and he's only a young man. But then, of course, they like youth today, you know.

A: Yes.

K: He's thirty-seven, so that's very young for a Number Two man.

A: It is.

K: And the next step, of course, is manager. He's very, very active; very hard worker; go-getter. You know, that type. It must be the German in him or something. It's not the Hawaiian because we're not, you know. Maybe it's the Indian, I don't know; but I know it must be the driving German. (laughter) Anyway, he enjoys his work and that's most important. His father enjoyed his, so this boy is enjoying his. Now Bruss is, I think, more like I am; he's kind of a little easygoing. That's all right. That's what makes the world go round.

A: That's right.

K: So I wanted to tell you about this. That's the reason, you see, because I own all this now. It's almost an acre. In this part of town, almost an acre.

A: Yes, this is a very beautiful property.

K: And yet, we bought this at three cents a square foot and now, I don't know. The last time I knew of was three years ago when it was valued at nineteen thousand for the land.

A: For just the land.

K: Half of it is going to be taxed because Mr. Keppeler owned half and I owned half and his half will be taxed, so right now I'm just waiting for the inheritance tax to be slapped at me.

A: Yes, that's one of the expenses involved.

K: Right. So he didn't leave me destitute at all, however. He was pretty farsighted and left some very fine insurance policies, and as my daughter says, "What are you worried about, Mother? You're not going to be destitute." (chuckles) I said, "Yes, but I didn't want to throw it all away. I'm a hard-working woman. I'm like your father; I worked hard. We both worked together from the ground up and I don't want to squander it." She said, "Well, you're not destitute." I said, "Well, so be it."
Now where do we go?

A: You were going to tell a little bit more about your mother's side, I think. We were going to try to go into a little bit here, if we could. (the sound of papers being shuffled) May I just look at that genealogical chart you have?

K: Yes, uh huh. Pedigreed chart, they call it. This is Mormon. This I got from the Mormons, you see.

A: Oh yes, I see. Is this a copy? I guess it is. It looks like it.

K: Yes, this is a working sheet, you know, to show where they come in. This is my mother's mother's sister's family.

A: My word.

K: My mother's mother's family is right here. Of course I don't have them all, you know. Oh, she had so many children, but this ties in the Hawaiian side. This ties in William [Miner] with the Hawaiians, you see.

A: Yes.

K: And then this ties in my mother. This is my grandmother and her sister 'Ai'ai, and then this comes down to us and then it goes down. Now this other line shows that we're related to, as I told you, Andy Cummings.

A: Let's see, where's that line?

K: That goes out here. It's confusing. This here goes down to here. This is only part of it. I haven't finished them, you see, and this was given to me by my grandmother's sister's great-granddaughter, so they've worked their's out. This is from the Mormons and it ties in with us. That's how they're tying us in by this line.

A: The Baileys, you mean?

K: Yes.

A: Emily and Edward Bailey.

K: Emily Bailey is my grandmother's sister.

A: Oh yes. Before, she was Kane. K-A-N-E.

K: Yes, she was Kane too. They called them Nakaahiki. This name here.

A: Nakaahiki. N-A-K-A-A-H-I-K-I.

K: They are the Nakaahikis, but actually my grandmother is a Kane. I tell you why my grandmother is a Kane is because she was the daughter of Nailiili Kane and Kahoohie. See, this is Mr. and Mrs. Kane who had my grandmother, Annie Pae Kane. And then he died and she married a brother of his and had these boys.

A: That's N-A-I-L-I-I-L-I Kane married K-A-H-O-O-H-I-E, the wahine.

K: This is my great-grandmother and great-grandfather. This is my grandmother.

A: I see. Annie Pae Kane is your grandmother.

K: And then he died and she married his eldest brother. He was older. I think this is the second brother.

A: Nakaahiki Kane.

K: Yes. No, I think in this union she had Nakaahiki Kane and my grandmother, you see. They're all the same.

A: Yes, that's what it looks like.

K: They had Annie and 'Ai'ai and Nakaahiki Kane.

A: Uh huh. So Nakaahiki Kane would really be a brother to your grandmother.

K: A brother, and then he took a wife and she became a widow because he died. My grandmother had these children.

A: Now we didn't get all these names, did we, of your grandmother's children?

K: No, we didn't because I'm not sure about this too well. That's why I didn't give it. All I know is this and this: that's my grandfather and my grandmother. My mother's father [George Miner].

A: Now these are your mother's sisters and brothers.

K: Yes. And you remember I told you that the Farden family is a very interesting family too. The eldest brother of Charles [Kekua] Farden is Thomas Kekua. Thomas Kekua's mother married a German [Bernhard Bastel], this German chef. I think he was a chef to King Kalakaua or somebody. [Bernhard Bastel was head steward for King Kamehameha V.] Anyway, that's this line--the Fardens, a branch of this line. My mother's oldest sister married Charles Farden's oldest brother, Thomas Kekua.

A: So your mother's mother had . . .

K: My mother's mother had Lily Apia [Miner], that's the oldest, who married Kekua who is a half-brother of Charles Farden. Then the second one was Annie Kennedy and she had two daughters. This one is still alive, Pauline. She was hanaied by the Baileys. That's how close they were, you see. She was adopted by the Baileys, so she's called Pauline Bailey and she married Swift, but she really belongs to me on this side. Then my mother who married William Lloyd Mossman.

A: And then we have all of that recorded.

K: Then we have this and us, and this is the second generation of us. All this in here goes back to Miner.

END OF SIDE 2/2ND TAPE

BEGINNING OF SIDE 1/3RD TAPE

. . . so we can all have it [the genealogy]. Well, how can I?

A: Well, you've got it. It looks like it's almost complete.

K: It isn't though really and this is bad, the Hawaiian side. I mean, it's so very bad that I've got to seek help from

the Mormons, even though I'm Anglican. (laughter) We have to share.

A: Yes.

K: You know another interesting thing that I forgot. You have to turn that [recorder] on, don't you?

A: No, it's on again. It's on.

K: I haven't told you much about the Gibsons.

A: Oh yes, tell about the Gibsons now and indicate in what way, if you will, you're related.

K: But as far as dates are concerned, that's one family that I can't get any dates from and yet I do know there was an Elizabeth that came with my grandfather [William Frederic Mossman]. She was his sister Elizabeth. And there was a sister Mary.

A: Oh, you did tell about them. You gave their names.

K: Yes, I gave you their names. Now the point that I have to find is that family. I haven't got Elizabeth's birthdate. I've been trying to get the Gibsons to get going. I have had promises from Rita Gibson but at the present time I haven't gotten anything.

My grandfather's sister Elizabeth married a boat captain, Tanner. Now his name I don't know. They had a daughter. Her name was Ada Mary Tanner and Ada I knew as a little girl. I used to go out and visit them. We called her Cousin Ada. She was my father's cousin; she was my cousin more remote. Ada married a Gibson and he was the first Superintendent of Public Instruction in Hawaii. A second daughter, Juliette, was an old maid.

A: Oh really? What was this Gibson's first name? You don't know? [Walter] Murray Gibson? Was it the Gibson in Kalakaua's cabinet? [He was Thomas H. Gibson.]

K: No, Murray Gibson was the one who owned Lanai at one time. [He owned the valley of Palawai on Lanai which was registered in his name in the early 1860's.] I don't know whether they're related or not because I'm not too clear on that family. However, Ynez [Agnes Juliette Gibson] is still alive and she used to be at the Bishop Museum. Now she's retired and lives on the other side of the island and, as far as the Gibsons are concerned, she could tell you more who they're related to. She's single and she lives over there with a Miss [Clare Gregory] Murdoch in

Kailua or Lanikai. She used to be at the Bishop Museum. She ought to know a lot. She could tell you some very fascinating stories about her side. She can keep you spellbound.

Anyway, I don't even know his initials. I could find that out. I knew I could find that because he's in the [Hawaii State] Archives too. This Superintendent of Public Instruction was a Mr. Gibson. I can see him yet. He was a little guy, short. Ada was short too. She was a little pudgy. They had three children, these Gibsons. There were two daughters. One was Ynez Gibson. Her older sister was Maile [Muriel Letitia] Gibson who married [Ray Baker] Rietow.

A: That name sounds familiar.

K: That name is familiar. I've forgotten his first name. Out of that union of Maile and Rietow. . . . Now this is his first marriage. He had a second marriage but Maile died. Maile had two children. They're important, these children, because they are important in today's Hawaii. Maile and Rietow had two sons. Don [Donald De Witt] Rietow, with Hawaiian Pineapple Company today, and the second one is [Ray Gibson] Rietow. He is with Lewers & Cooke [Incorporated] and he's quite a man in that group. He's vice-president or somebody way up and has charge of their development program.

Ynez and Maile had just one brother and that one brother is Frank [Francis De Witt] Gibson. Now Frank married Helene somebody [Helene von Arnswaldt]. I knew Helene Gibson because she was a schoolteacher and a relative. They have one son called Chico [Frank De Witt] Gibson [Jr.] who is an attorney. I don't know his name, except Chico, the fond name that they call him. I think they use Frank too. He's Helene's son Frank but they call him Chico and I call him Chico too. That's the extent of what I know about the Tanners and the Gibsons.

My Cousin Mary. You remember I said we had a Mary?

A: Yes. She's the third child [of Thomas James and Mary Ann Lewis Mossman].

K: On that boat coming from [England].

A: That's right.

K: She was named after her mother. Her mother was Mary Ann Lewis. She was born in England and she died in Honolulu in 1886. That's so long ago. Of course you know my grandfather and his brothers and his father were all naturalized citizens of Hawaii, because they were English-

born, and that's in the archives. I have the date somewhere.

Mary Ann Mossman married a Captain Wood. You see, they married captains. Now what his name was I don't know yet. This could be gotten from Ynez. This girl, Mary Ann, was named after her mother. She was born in London in 1840 and she came here on that ship [in 1849] and she died in Honolulu in 1926. Frank [Wood], as far as I can recall, was a druggist--pharmacist, I suppose you'd call it today but I think in those days they called them druggists--and he used to work for Hollister Drug [Company], on the corner of King and Fort streets. [109 Fort Street]

A: This was who now--Frank?

K: This was Mary Ann Mossman Wood's son, Frank.

A: Oh, I see. [Mary Ann Mossman married Edmund Wood in 1858.]

K: I think he's now on the Mainland. I think he's still alive. Now there was one more. You remember my grandfather had a brother called Fred that didn't come; stayed back there and didn't come on the ship?

A: Yes, uh huh.

K: But he did come finally. He was born in 1838 and he died in 1884, so he died rather early. I think he was a young man when he died. Forty-six, I think, something like that.

Thomas James and Mary Ann Lewis Mossman had a child born in Honolulu. He was born in 1847 and he died in 1853 at the age of six. The reason I mention it is because his tombstone is in Nuuanu Cemetery. [They came in 1849.]

A: Is this Thomas James [Mossman], Jr., the child of Thomas James and Mary Lewis Mossman?

K: No, this is Thomas James, the captain; the first.

A: The first one, captain, the father of all these children.

K: The father of them all, the instigator of all the trouble. (Kathy laughs) You remember I said my grandfather had a brother, Alfred Henry?

A: Yes.

K: Alfred Henry Mossman was born in 1848 and he died in 1912. This was the youngest brother of whom my grandfather was very, very fond. He worked for the [Hawaiian Star], the predecessor of the Honolulu Star-Bulletin.

A: Was he a reporter?

K: I don't know what he did there but he was working for them and he died of apoplexy in 1912. When my grandfather got word of his death, he was so upset that he also had apoplexy and he died soon after.

A: Now this is the gentleman, along with Thomas James, Jr. actually, who married a part-Hawaiian woman.

K: Yes, married a part-Hawaiian. You remember, we go back further, I told you about that stone wall around this place at Fort and Beretania streets?

A: Um hm.

K: That was to keep the Hawaiians out and the kids in but, you see, two of the boys disregarded that and both got outside and both got involved with Hawaiian girls. Well, maybe three of them did. Yes, the three boys got involved. Fred wasn't here and Henry died at a very early age, so it was the three older boys including my grandfather. I'll not exclude him because I think he was naughty too. (Kathy laughs) They all had Hawaiian wives. What do you call them? You don't call them wives, because my grandfather only had one wife.

A: Mistresses.

K: Wahine manuahi, the Hawaiians call them.

A: Uh huh, manuahi.

K: You know, manuahi. In other words, free. Yes. So my grandfather also had a manuahi. He was a redheaded tall giant, good-looking and blue-eyed, English milky skin. I have his picture. I'm just looking at it and telling you the description of him. He did have a Hawaiian woman because I remember once my father didn't want to tell me this but he did finally because I guess I was kind of nosey, that that was his half-brother. They called him William Frederic, so you see why my grandmother's husband didn't call any of his children William Frederic, because he already had one.

A: Yes.

K: And of course they have a line [of descendants]. My husband knew that family because they were Pearl City people too and they tied in with the Van Giesons. That name is familiar, Van Gieson. Annie Mossman, who became the first

Mrs. Mendonca, had lands and contributed a lot to the Mendonca wealth. It's in our records, the fact that my grandfather had this illegitimate son who bred others on that side. I say that side because it's Pearl City and my people are from Maui. Annie Mossman was one of those that was bred and she married old Mr. Mendonca who owned a lot in Mokuleia, a lot on Liliha Street, and part of it was some of her land. She was part-Hawaiian and part-haole, you see, because she was a Mossman. However, she had no issue and in those days that was very important to carry on the name. Later, when Annie Mossman Mendonca died, he married Rose Sylva and my mother loved her very, very much and always considered her part of the family--ohana again, yet we were not related by blood actually because my aunt who had the Mossman blood died without issue. When it came to sharing the estate after he died, he left everything to her [Rose Sylva Mendonca] and she gave it to her children. Of course my aunt died before he died, so all of her wealth and property went to him.

My mother always just loved them like blood relatives but they were not. It's the Hawaiian tradition of ohana. Once you are tied in a little bit with a family, it's there for life, you know. So that's the dirt of my grandfather. My great-grandfather must have been so annoyed and aggravated at his eldest son, William Frederic, for doing this--having this woman out of wedlock, he gave him his share of the wealth of his family that came from London and my grandfather moved to Maui and we became the Mossman line from Maui. And then of course he married [Clara Mokomanic Rohrer].

My grandfather was wealthy land-wise but he couldn't do very much with the land because there was no water. They had to depend on the rain so naturally they were not very successful. They weren't very good business people anyway and they weren't enterprising enough. They were farmers. They tilled the soil and they grew corn and stuff like that and it was not successful, even though he was wealthy land-wise. He bought some land at that time. I'm sorry to say that we don't own even one square inch on Maui.

My mother owned a little piece and she hung on to it and I said to her, "What are you leaving that for? That's yours. Use it." She said, "But I want to leave you an estate." You see the pride. "I want to leave you children an estate." Now there were five of us, as you know. What could that do in the early days, the value of land at that time? If she got three thousand dollars, she was lucky, you know, at that time. So she said, "No, I want to leave you folks an estate." I said, "Mother, you're silly. You take that land of yours and sell it," because everybody wanted their share of the land. I think she got

only three thousand for it. It was in Makawao. It was a great big property, as I remember it as a girl, right there on a knoll. A big house. It had servants' quarters. My grandfather was supposed to be well-to-do. He entertained King Kalakaua, so he was in that echelon.

My Grandfather Miner was, on the other hand, another kind. In the provincial government, he did so much in Wailuku, keeping the records of the Coolies that were brought in, all under Kalakaua. You know, in the early days and then finally in the government after the overthrow of Liliuokalani.

My Grandfather Mossman was very big. He knew how to read and write. Bruss finds this in his attorney's work. He found so many documents signed by my grandfather with the word "clerk" on them. Now George Miner was just a farmer. He owned cattle, he owned sheep. I remember the sheep because they grazed the sheep in the far back end of his area. Oh, I don't know how many acres he had. We used to go to the sheep dip and we'd love to ride on a broken barrel down the hill, a steep incline, to where the sheep were. So I know he raised sheep, horses, cows and we used to take them to a watering place, what they call a cattle drive, and we would drive them over to Kokomo on horseback. In those days when I was a little girl it was so far away and yet today when you drive in an automobile it's not very far. (laughter) But we used to drive the cattle there.

And that's my Grandfather Miner. That's what he had. He had lots of land and the lands were from my grandmother because she was of the Kane line and they went back to the time of Keawe. Keawe Ekahi O Hilo is what it was called. That was her line and you'll find ever so many people that go right back to Keawe Ekahi O Hilo. Or it's sometimes called Keawe Nui O Hilo and that's where my grandmother's line went. When you keep on going, it's going to end in Kohala. Kohala from Hana, you could throw a hookline over and hook it in, you know.

A: Yes.

K: It's so close and on a clear day you can see the smoke and the cars going. It's amazing. Of course it has to be clear and Hana is very wet. But that's my grandfather who lived in Makawao and, as I told you, my Grandfather Mossman became postmaster on Maui in Makawao and built a house. I think the post office part is taken away already, but the house that he built, strange as it seems, is still there. It's made out of brick and it's painted yellow and everytime I go up there I say to my children, "The old house." Of course we had a lot of old houses, you know. My grandfather lived in Wailuku. At one time, the Bank of

Maui bought a piece of land there and in back of it was a house that my father was born in.

A: And it's still there?

K: Well, it was there. I don't know whether it's still there because now this property is not the bank. It became a bookstore, I think, and it might be demolished now. I don't know. But anyway, my father was born in this little yellow house. This one was yellow too. The Church of The Good Shepherd is next to it but farther in and there're some graves there too connected with the church, you know, like the good old days when you were buried by the church. Then in front of that there was this bank and Mr. C.B. Lufkin was the bank manager. I remember that now.

A: L-U-F-K-I-N?

K: That's right. And for the longest time these were still bank people near the Church of The Good Shepherd on land that was my grandfather's originally. We don't have any of it today, not one square inch, and I don't care. Life moves along.

A: Yes.

K: I can't condemn the folks for not having the land because you have to live day by day and they had no other means. Water was scarce in Makawao, they had to take the cattle to water. The Baldwins had the water but the Baldwins weren't about to give it to the Hawaiians because I think the Baldwins had the idea that eventually their spouse was going to see it's recorded. (recorder turned off and on again)

A: All right.

K: Where do we go back to?

A: You go back to what you were just talking about.

K: My mother owned land in Wailuku from High Street, which is the street that takes you into Iao Valley [Main Street], down to Vineyard Street and from there to the edge of that valley. This valley is Happy Valley today. My mother owned two streets and it was taro land. Beautiful taro land my mother owned and my father squandered that too. He mortgaged it. Being a Hawaiian and very much in love with her husband, everything she had was his until she learned. At that time it was too late. He squandered everything she had. As I say, he was a playboy really. The

only time he ever went to work was when he thought he needed it because, otherwise, he'd starve to death if my Grandfather Miner didn't help.

My mother had all that hardship, where she had so much when she was a young girl. She only had to ride off in the morning and come back for meals and it was all prepared because my grandfather had hanaied a family of Chinese children, one girl and two boys, and they were the cooks and the cleaners. The two older boys, of course, after awhile moved away but the girl stayed on and my grandfather built a little house on the bottom of his property and when he died he gave her that as compensation for all the good things she did for him. So the family lived in that place and they had a chunk out of his property. I think they own it to this day.

My mother learnt finally after many years that she'd have to do something about helping along to take care of her children and her husband, too, because he became an alcoholic, so being very active and very versatile, my mother became a most wonderful seamstress. She was a dressmaker and she would fashion clothes for people on Maui and that's how she lived. Between that and my eldest brother, Hank, who went to work in a machine shop, she was able to maintain our living and support us and still hung on to this old father of mine. She hung on to him because we were little and she didn't want us not to have a father even though he was very rarely home.

But she maintained it and finally she decided, when we were old enough, that we would go to school. My younger brother also went to work to help his family, so my oldest brother and my youngest brother helped my mother support us and disregarded my father when he came home swacked. It's funny that we still loved the old reprobate in spite of that.

And so, my mother decided that Maui was not the place for us, that we'd have to go someplace where we could get an education, so we came to Honolulu and my mother still worked as a dressmaker. She used to make holokus for the Campbell girls--Muriel [Ethel Campbell (Mrs. Robert W.)] Shingle and Beatrice Campbell Beckley [Mrs. Francis L.] Wrigley. [Muriel Shingle later married Charles K. Amalu.] She made their holokus because she was a very high class seamstress, and maintained our support.

And then she finally put her pride in her pocket and went to see our godfather who was Canon [William] Ault--Dean Ault--of the [Saint Andrew's] Cathedral.

A: A-U-L-T?

K: Yes. Canon Ault. His name was William. Anyway, she swallowed her pride and of course that was big for her be-

cause my mother was of alii blood and very proud. She went to see Dean Ault--he was canon at the time--and said to him, "These three girls of mine are good girls and I want to keep them good. Could you see that they get into the Priory in the boarding department so that you can take care of them? I have been working so long, I don't know whether I can keep it up." So he did, and it was through the original George [Norton] Wilcox of Kauai that he was able to get us a scholarship and this man, George Wilcox, didn't want us to know that he gave us the scholarship. I didn't find out until later in life when I began to get more mature and I wondered who paid for my schooling at the Priory, and then I found out that it was the original George Wilcox of Kauai who supported us at the Priory.

We stayed there year in and year out. We never left the Priory. We used to go to what they called a rest house, the Episcopal Rest House at Kahala. At that time Kahala was an old country place full of kiawe trees and we'd go out there during the summer and spend our summers swimming and playing on the beach, but our support was provided by this man. We were educated there at the Priory and my sisters began to get restless and didn't want to stay on. As soon as they reached the age of independence, they began to grow wings and they wanted to get out.

My younger sister went to work at Saint Mary's [Episcopal Church] on King Street and the middle sister went there to work. She taught kindergarten. She decided she didn't want to go to school anymore. She was more interested in boys, whereas I wasn't. I was a scholar and I wanted to finish. I was going to be like my grandmother. The youngest one went to work at Saint Mary's but she went to school. She graduated from the old [Territorial] Normal Training School. My second sister went to normal school too but she just feedaddled. She wasn't interested; she was interested in the boys. She didn't finish her education, although she was a marvelous kindergarten teacher. Resourceful, she could do anything with her hands. She could sew, she could make anything, she could produce plays, she was just versatile.

I went on to the University [of Hawaii] and I was one of the few girls of Hawaiian blood studying at the university at the time. I can think of one other. She's married to a Farden. That's Lucy Searle [Mrs. Carl Alexander] Farden.

A: Searle. S-E-A-R-L-E. (spelled in unison) Is she still living?

K: Yes, she's a retired schoolteacher and she taught at McKinley with me. Her husband is the eldest Farden boy, Carl.

END OF SIDE 1/3RD TAPE

A: (after changing the tape recorder batteries) I'm sure these batteries are all right but I'm going to check to be sure they are. (recorder turned off and on again)

If you would repeat the part when you were in Hilo and your husband-to-be--you were engaged--was working in Kona.

K: I taught at Hilo Intermediate School.

A: And you spoke of your close association then with Helen Desha [Mrs. Peter Carl] Beamer.

K: We begin with Hilo. After I graduated from the university I was assigned to Hilo Intermediate School to teach physical ed to girls in grade seven. The most important thing was to teach them hygiene--how to brush their teeth and the various things that one teaches in hygiene because I was a science major. Associated with that was my contact with the mothers of Hilo. I had established a Hawaiian Girls' Club in Hilo and I figured that at least one night a week the husbands should stay home and take care of the children for the mothers while they had their playtime. And so, every Monday night we met at the old gymnasium of the Hilo Boarding School where we had calisthenics and we played games--volleyball and basketball and we did setting-up exercises and we did all kinds of things. We even learned how to dance, teaching the mothers with children, some having five or six children or more. It was fun-night for them and they enjoyed it and we always had a full house.

One of my nicest associations in Hilo was to get to know Helen Desha Beamer. She was the most marvelous person, as you know. She's one of the loveliest composers Hawaii has ever had. She teamed up with Charlie [Charles] King and the two of them from Kamehameha School have written the most beautiful music that still persists. And with Liliuokalani's background in Hawaiian music, the three were just the best composers we have ever had of the real old Hawaiian music. Helen was a delightful person. She was young no matter how old she was; she was just always bubbling. She played the piano beautifully and she would sing her own compositions. She was a person everyone got to admire and we admired her until the day she died.

I had some nice associations in Hilo. The people of Hilo were very wonderful to me. Most of the mothers were older than I was, but then I was a university grad so I wasn't too young anyway and I sort of fit in with the elementary teachers and I had a most gorgeous year.

I was in Hilo working and the man I was going to marry was working in Kona for the Bishop Estate. It was a job that he enjoyed, too, because he got to know all the lands of the Islands by working as the chief engineer and surveyor for the Bishop Estate. And so we made some very lovely friends no matter where we went island-wise because of his associations with the job. It was a pleasant year and it was on July 28, 1925 that we both returned to Honolulu and were married in Saint Andrew's Cathedral, with the reception at the Priory. Of course there was no liquor. We just had delightful punch and ice cream and cake to serve our guests.

And the days that I recall, those days, there was no liquor even amongst the young folks. There were no drugs, no liquor, and people used to say, "Well, how did you spend your evenings?" "Oh, just like any other young couple. We would go out in groups of young people from the university that we had met there and we'd play games like Spin-the Plate, (laughter) frog leap, that kind of thing." I said, "Oh yes, a little loving too but not too much of that. It was a good-fun evening and we all went home perfectly safe. And that's the kind of young life I was brought up in." And I guess like all mothers, they always worried about their daughters and mine was no exception to the rule. I imagine when I said I was going to be married she had misgivings, some good and some bad. She probably thought of her own married life but she finally consented to the marriage because she was also the man who took care of us. At least that's the way I looked at it. I had Herbert ask my mother for permission to marry me, which he did, and she was there at our wedding. At that time I was also supporting her. And then I began my career at McKinley.

A: When you were in Hilo where did you live?

K: In Hilo, I lived at the YWCA and I had some wonderful associations with the ladies who were in charge of it. As I say, I made many, many friends in Hilo and I was out all the time for the weekends.

A: You mentioned something about going up to the volcano area and Helen Beamer . . .

K: Yes. Well, we used to put on pageants. This was all in connection with the Hawaiian Girls' Club and we'd put on pageants and they still do to this day. One of the pageants is to pacify Pele by throwing in gin and maybe a pig or something, which is superstitious probably but it was a tradition and we did put on a pageant there at the volcano. But the interesting thing that happened was that we were

all dressed in Hawaiian garb, which is the kikepa with the leis, and it was cold. The hula dancers wore the pa'u but the women wore the kikepa and we were putting on this program to activate Pele so that it would draw tourists. It was more economics, actually.

Well, we didn't activate Pele but we created a landslide which frightened the performers and the people watching and all of us just ran. You see, we were near the edge of Kilauea crater. There was a platform built and this old man was chanting and then a landslide of rubble took place and all of us flew from there. We just all ran in the opposite direction to get as far away as we could, and then it subsided but it ruined the program, you see.

I remember that I was just standing there with a lei on my head as part of my costume and a flower lei around my neck. Mr. Keppeler had come over from Kona to be there because I think there was going to be a big dance afterwards as a part of it and we were going to have fun. This landslide took place and I ran and he ran too, but when I came to when the landslide had subsided, I looked down and on my arm I had two leis that somebody, eager to get away from the edge of the volcano, had thrown and they landed on my arm. Two lehua leis landed on my arm. And I said, "Well, that's great. Two more leis." (laughter) That evening they continued the affair by having a social. And that was when I admired so much Mrs. Helen Desha Beamer's pageant-group's performance close to the edge of the crater.

A: That was quite an experience.

K: They've had others since and I always think about the time we did it. That was 1926.

After I taught that year in Hilo, I asked for a transfer to Honolulu because I was going to get married and evidently I must have caused quite a something in Hilo because the supervisor, Mrs. [Luigi Guido] Giacometti, said, "I hate to see you go, but you go right ahead." So she allowed me to, instead of staying two years in Hilo, so I came back and the superintendent, Willard Given, assigned me to McKinley High School. What a pal he was.

A: Given. Would it be with an E or and A? [W.E. Givens]

K: G-I-V-E-N. But he was a pal because I think he liked me because when I was at the university I was very, very active. At that time, I used to produce their plays and functions and I used to petition paint. I could sing and I was in drama. I had dramatics. I belonged to the Theta Alpha Phi. I was very, very active but, you see, the challenge was given us that we had to do well for posteri-

ty, for the rest of the Hawaiian and part-Hawaiian girls and boys that came after in the education field. So it was a challenge. While in Hilo I was just actually giving of myself. I didn't have any time for myself. All day long I was doing something, helping children. I had the Rosebud Troop of Girl Scouts over there. I went into Girl Scout work and I was with the YWCA and I went into this girls' club at the YWCA there, so I was kept very busy and very active but during vacations I'd come back to Honolulu, then I'd go back again and teach. In the summer, June, I was assigned to McKinley High School.

I was still fired up with all this work that I had been doing, so it was natural that I should fall right in there and be very active with the children at McKinley. I was made School Spirit and Rally advisor, which meant football games--rah, rah, rah, rah, rah--and teaching girls how to beat time. I'd say to them, "Now you're not out there to be looked at, although you'll probably be selected because you're beautiful, but I think you're there for a purpose. You're going to lead them in singing. Now you sing. You learn to sing." And I'd teach them because at the university I was also their first song leader. I was also the Second Battalion ROTC sponsor. I was very active there, so naturally they assumed that when I got to high school I'd be very active too and I was, even though I taught math and I had to correct papers at night, yet during the day I was active.

At that time we began school at 7:30 a.m. and I'd be there until 4:30 p.m. because I was just married and there were just two of us and we lived in a small apartment. That's before we started thinking about buying a home. I spent most of my time with the McKinley High School children. It wasn't until 1934 that I was pregnant and thought I had a tumor. (Kathy laughs) I found it was a very live one and that I was going to have a child and it turned out I had a son.

Then after that, it had to be planning. I was helping maintain our living, buying and investing, so that it had to be planned. We did planned parenthood then very early. We did it then too, you see.

A: Yes.

K: So it was a case of when we're going to have the next child. And then when I was going to have the next child, Bruss was born just three years afterwards. My children are all three years apart. It was, as I put it very crudely but very factually, a pay-as-you-go plan. I paid for my children before I had the next one. It was planned. Everything had to be planned. Everything had to be organized because I was a teacher. Even taking care of the

little ones was organized and planned. They were never without someone watching over them and when they were old enough to go to school, they went to school and that was all planned, definitely controlled until the last one finished high school.

I had them every three years and I only had three. I wasn't going to have anymore after Bruss, thinking two was plenty. In those days even, we thought about population explosion. But no, Mr. Keppeler said, oh, he'd love to have a girl and I said, "Well, what if we don't get one?" "Well, a boy's just as lovely too." So we were going to have another child and a girl arrived.

At that time I was directing Lei Day pageants for the City of Honolulu. I'd have my children very conveniently. Jack was born in August; Lei Day was in May. Even when I was hapai I was directing pageants for the city. I directed pageants from, I think it was, 1926, maybe 1927, and of course the first nine years I didn't have anybody so it was all schoolchildren and school pageants and what have you.

Then Jack arrived in 1934 but he arrived in August and I had planned to have someone take care of him so I had a full-time maid and after one year I went back to work again. Then that went on because I had to help. I lived in Kaimuki at that time and we were buying in Kaimuki, just a little place but it sufficed with just one child--two bedrooms and a bath.

Then we had another one coming. Well, we could manage two at Kaimuki. If they were boys, very good; two in the same room. Well then, Bruss was born and I did the same thing again. I organized it so that there was someone to take care of them and I went back to work after my year was up. Then Mr. Keppeler said, "You know, I think I'd like one more child but I think we're too small here. There's not enough room." So that's when we bought this land for three cents a square foot. He plowed this place and leveled it all off. He's an engineer so he planned where the house was to be and all that he did himself, and then we started building this place. So this is as old as Leinani. She's going on to thirty-two.

So we started planning this place and she was born in May. There I was, directing the Lei Day pageant at the university and living out here and all of them kidding me about, "What if she came now? I have a midwife license and I'll take care of you." Well, she didn't come until the 9th but I expected her on the 1st of May, so I was able to have her, plus do the Lei Day pageant. Then I went on with Lei Days until I decided that I had had enough and that was about eighteen years, I think, I did it. I decided I should spend more time with my children. They were at the age where they needed their mother and these

things took so long and they took so much of my time, planning the thing, getting the work together, getting costumes. It was just like a one-man show and yet it involved hundreds of people and it got so that I felt I just couldn't continue. Of course they didn't want me to stop because they'd been enjoying it. It was just delightful because every year I'd concoct some new idea.

Well, at that time, 1947 [1949], I was given an award --an honorary master's degree--by my university for my work in Hawaiiana, and as I tell people all the time, in those early days there were so few authorities on Hawaiiana. Very few people knew or cared to know anything about Hawaiiana and you could count the people that you could refer to to tell you a little bit about your own culture, so that's what made me more eager; that, plus the idea that you're on the spot, you've got to do something for your countrymen. I began being so very involved in Hawaiiana at an early age and the liking of it started through Helen Desha Beamer.

A: Oh really?

K: Yes, it went back to 1926. Of course I must have had a little dramatic feel because when I was at the Priory I used to put on plays. No boys, you know, only girls. Only girls. You know how exciting that could be. (laughter) We'd have to dress up like boys, at least the ones that looked boyish. Well anyway, at the university I was very active in things Hawaiiana too. It's our culture which is part of us. So it wasn't until later on, this starting of the Lei Day pageant and then moving on into the Kamehameha Day Celebration Commission. Pa'u riders. Why should I be involved with pa'u riders? Well, my mother was before me.

A: Oh, she was.

K: Right. My mother was very active with the pa'u riders at the time of Two-Gun Mokumaia. Have you heard that name?

A: Two-Gun Mokumaia? [John K. Mokumaia]

K: Two-Gun Mokumaia had a schoolteacher wife. She belonged to the Dangerfield family, part-Mexican. Two-Gun Mokumaia put on Lei Day pageants before Eben Low. He put them on when my mother was alive and very active. There was one of these pageants in 1907 I vaguely remember as a little girl in which Clorinda [E.J. Low (Mrs. Charles Williams)] Lucas rode as a young girl in pigtails. See, that's how far back it was. I was a little girl watching from the sidelines. The man who handled it at the time was, I

think, Chillingworth who was at one time in the Senate and whose daughter is Mrs. [Edward Burke] Peterson. He's some kind of Navy . . .

A: Helen [Leinani Chillingworth] Peterson, married to a lieutenant or commander or something [retired rear admiral, USN].

K: Right.

A: Burke Peterson. Burke is her husband.

K: She was Leinani Chillingworth. It was her father [Charles Frederick Chillingworth] who handled it in 1907. Now then, like all of these things, unless you have people that just keep on hanging onto it, it dies down. I remember the floats they had in these early days. They were the most gorgeous things ever created and they were drawn by horse and buggy or they were drawn on the very early Cadillacs. Very old-fashioned. You can see them in books today. Old-fashioned floral parades they called them, on Washington's Birthday every year. At that time we had these floral parades with pa'u riders at the end and my mother was a rider. She put them in their garments and rode at the end because that was about the time she was ready, at the end of the parade. They put the pa'u riders at the end for a very good reason because the walking units and the automobile units came first, then came the horses because they always dirtied up the street. So put them at the end.

A: Um hm, very logical.

K: Even to this day they do the same thing. Very logical. Then it died down after Chillingworth had it. He was no longer interested. It was too much work and, you know, gratis. He got a lot of companies like the old Von Hamm Young and the Elks Club and all these early organizations to produce a float and it was beautiful. I don't think we have anything like it because they had girls on swings. I remember the Elks one I thought was the most gorgeous. They had swings, a lattice kind of affair with girls swinging, everything in purple and white which are the Elks' colors. Beautiful things. Well anyway, I was just trying to get you in line with my mother who was very active too. I guess I came by it naturally.

After a few years, Two-Gun picked it up and decided he was going to put on the floral parades too, the best parade, so he worked on the parades and my mother worked under him, handling the parade. Then it died again and naturally. Then Uncle Eben Low, Clorinda's father, brought it up again. You see, it gets state subsidy. There's no

reason why it shouldn't have kept on but you have to get the person who's willing to give of his time and he happened to work for the municipal government, so they picked on him and he functioned for years. I recall because I helped him.

A: Eben [Ebenezer Parker] Low, this is.

K: Eben Low. Strange, you know. Here was my mother first; then her niece, her oldest sister's daughter Irene Dickson who married Eben Low's son [Evelyn Woods Low]. And that's my first cousin.

A: D-I-X-O-N?

K: D-I-C-K-S-O-N.

A: Married Eben Low's son.

K: His name is Evelyn Woods Low.

A: Oh yes.

K: He won't go by the name of Evelyn. Woods Low. Brother, we call him. Anyway, she married him. She was almost my mother's age, I think. She was a few years younger than my mother, so naturally my mother would call on her because I was just a little squirt. She called on Irene to help Uncle Eben. At that time my mother was bedridden. My mother had a very bad case of diabetes because she wouldn't do anything about it. Irene called on my mother to help her with the putting on of the pa'u. It's a tricky thing. You have to know how because it's connected up with a woman's waistline with six kukui nuts. That's all.

A: What do you mean?

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BEGINNING OF SIDE 1/4TH TAPE

We were talking about the pa'u riders and the pa'u garment itself.

K: The pa'u garment itself is a riding habit that the Hawaiian women developed. Parker Ranch women developed it and the Holt family from Waianae helped develop it. I don't know which one gets the credit for developing it, although the Parker Ranch women think they did first, but they wore the pa'u also from Waianae, Nanakuli, Makaha. Wherever you want to call it, it all boils down to almost the same

place. The Hawaiians don't like to have it called Nanakuli because kuli means deaf and they don't like that word so they changed the name of Nanakuli School to Nanaikapono [Elementary School] which means take care of folks for your sake. Nanaikapono means take care of your existence for yourself. But they didn't like it so we say Makaha then because that's really the Holt home where [Chinn] Ho [owns property].

A: Which Holt family is it?

K: There's only one great big Holt family.

A: Who's the patriarch of them all?

K: Matriarch, because Hawaiian is a matriarchic society.

A: All right.

K: I can't mention her name because it's a long one, but anyway, it's the Holt family that has George Holt, Charlie [Charles] Holt, Jane Holt who married Thurston, Lydia Holt who married [William Harrison] Wright. You know, that Holt family and that's an interesting family because that is only one branch of the Holts. There're so many Holts, but this is the Makaha Holts.

The grandmother, the matriarch, the old lady that really was the basis of all this family, used to do a lot of horseback riding and they would come on these long trips to Honolulu. Say, for instance, there's a party in Honolulu, they'd come all the way. They're not going to stay home because there's no vehicle to bring them; they'd ride in. Now, if they're going to a party, they've got to be dressed inside so they put this pa'u--it could be twelve yards [of material]--on on the outside of their party holoku. It's tied with a cord around the waist and they'll crape all that twelve yards to this waistline with six kukui nuts. Just six.

A: Just six kukui nuts, and how do the kukui nuts hold the material up then?

K: They take the material. . . . I don't have Kleenex or anything (to demonstrate the technique).

A: Here, here, here.

K: I have a piece of paper. Now this is what my mother knew, you see, because she was a rider. Now say this whole thing is pa'u. They mark off the back and they put a cord or a tape through the back and they tie that on the waist

of the rider so it looks like this. It doesn't make any difference what size waist she has, you see. If she's huge, the Hawaiians used to think she was not only beautiful but she filled the saddle, and so she was marvelous because it stayed. She could sit her saddle. My mother said, "If this part [the buttocks] of a woman is big, good." Of course we don't think so today. We think she's a flawed broad. (Kathy laughs)

Well anyway, it's tied on. Now then, this is drawn up with one kukui nut. The kukui nut is put in here. I have a kukui nut. (she goes to get one)

A: (laughing) She's going to really demonstrate.

K: The kukui nut is put in the material like so. You know, this [paper] doesn't work. I'll show you on a piece of cloth. (she goes to get some material) The kukui nut is caught in part of the material to allow a peplum. You know what a peplum is--this piece hanging, and it's twisted and stuck in here. That's one. Next is here and third is here. Right? That's one, two, three. Four, five, six.

A: I see, these kukui nuts are placed at strategic points around the waist.

K: And because these nuts are in, it won't come out because this is tight and it won't come out, so she'll ride along and it's firm. And then it's draped beautifully on the sides. Then to cover the top end, they just take a round piece. Mostly the Hawaiians use the round piece. They cut a slit in it and they fix it and they slip it right over their heads and that covers the garment on the top.

A: This is to protect it until they get to wherever they're going.

K: That's right. Up here [above the waist] they love floating things, you know, so they put a whole bouquet of ribbons on the top here and they just flutter in the breeze; a lei around their necks that they're going to use for that party; a lei around their hats; and if they're really industrious they put a lei around the horse's neck and they come in. They come in, the whole gang that's going to a party, all dressed like that.

A: That's marvelous.

K: The men in their standard shirts because they're going to a party, and wearing ties. All the good, high-classed Hawaiians wore ties and sashes, and they're dressed in

white trousers, plus the white shirt and the Panama hat with a lei on it; around their necks, leis. Why, they're elegant. And here comes this--what do they call it, entourge or something?

A: Entourage.

K: Entourage. This whole bunch--entourage--in from the country, Makaha to Honolulu, to attend a party. They get there, the ladies take off their hats, slip off this little kipolo [kipuka or poncho]. K-I-P-O-L-O. They take that off; they take off their pa'u. Their shoes are tied on a little strap in the back of their saddles. They take them off and put them on their feet. They could be high heels. The bag is tied to the other side. And they're all dressed. They put their hats on with the leis, or even with plumes they came in. Can you imagine the plumes fluttering in the breeze as they came galloping in from Ewa?

A: Yes.

K: It was a sight in those days. Beautiful.

A: It would be.

K: That whole entourage just arrived. They always had a place to take care of their saddles and horses, and then they would party and by the time they went home, if they went home that day, you can imagine.

A: I'm trying to think of a Hawaiian song that would be appropriate for that.

K: Oh yes. And all these hulas, you see. They would sing unaccompanied all the way in. Some of them had beautiful horses. In fact, they prided themselves on good horses and they'd ride them. Then afterwards they'd put their stuff on again and go home. Makaha was one place they came from; Waialua was another; Leilehua was another, and some of the songs are written about those places today, lots of beautiful songs written about those areas because they came this way. They didn't come over the Pali; they came around the Leeward side because it's flat. Over here Waimanalo way it wasn't accessible at all, so they went by boat this way. Kalakaua had a boat, you know, so they went by boat this way or back, or when they went to other islands. But horseback riders came across what they called The Prairie. So it was elegant.

If it was too long a trip, they'd pick a kukui grove and they'd picnic before they went on. They could sleep

there; they were not harmed. "Ua mau ke ea o ka aina i ka pono," which is the motto of the Hawaiians: the byways and highways shall be free for the children and women. They are not to be molested. That's the rule they lived by, so they don't molest people. So it was free country and lovely. Nobody thought about being raped or what have you like today. Whew!

A: It's frightening to go out at night.

K: Very frightening. They don't go anymore. They don't. But they used to ride into the valleys, they'd string themselves white ginger leis, yellow ginger leis or lehua leis and deck themselves with them. They never thought of coming back from the mountains without leis on because they had <u>been</u> to the mountains.

A: That was almost a trophy.

K: Right. And later on, at the time when Mr. Keppeler's family lived in Pearl City, it was the same feeling. Whenever these boys went to the mountains, they plaited themselves fern leis or they made maile leis which they gathered from the forests and stripped and made these leis and wore them. They all came back from the mountains with leis.

The Hawaiian Electric people never went out to work on the poles without a lauhala hat and a lei around their hats. That's the good old days which are almost gone forever. We don't have that same spirit. In fact, they get embarrassed if you put a lei around a man sometimes. In those days, no. If his wife loved him so much, she would either plait him a lei the night before or she'd get up early in the morning and fix his lei for his hat.

A: That's really extraordinary, isn't it? And I remember that, too.

K: Oh yes. In the country districts some of that still persists. But that's the good old days when you see a Hawaiian Electric man, maybe a graduate of Kamehameha [Schools] or maybe just a former student of Kamehameha, climbing the poles all dressed up: palaka shirt, 'ahina [gray] pants, maybe boots, and on his head a hat--lauhala or otherwise--with a lei. That's a picturesque sight of old.

A: What are 'ahina pants?

K: Denims. 'Ahina is denims because the other is khaki. Anyway, maybe we're wandering.

A: No, this is the kind of thing we want. Definitely.

K: It's the good old days. And as I say, as a girl in the Priory--only girls, with the teachers women--we'd go into the valleys. We'd hike up Pauoa valley, Palolo valley, Nuuanu valley. We would go to Kalihi valley. No molestation at all, but you can't do it today. You don't dare trust your children that way today. It's a different breed of men today, a different breed entirely.

When my children were young, they used to go to Sacred Falls. I have a little house at Punaluu and we still have it. We've had it since 1926. That's one of these investments we made, you know. We're glad of it today. Mr. Keppeler just loved going to the country and being in Punaluu where there's no telephone and it's so peaceful and nobody bothered him, except if it was so important they'd send a cop out to get him to go to a phone. Imagine calling the police department to stop by and ask him to phone.

My children used to go up the valleys and go in to Sacred Falls. No problems. Today we can't allow it. When we go, we go as a family, all together. It's a different type of thing. I can see my little children sitting on the remnants of the railway that went from Kahuku Plantation to Kahana. They'd sit there and fish for oopus. I don't know whether you know that name.

A: I have heard that.

K: Well, it's a freshwater fish the Hawaiians eat and they usually put it in ti leaves and bake it over coals outside. It's delicious sweet meat. They'd fish for oopus and then bring them home for Mother to cook. That's not too long ago but they used to do that during the summer. They'd go shelling on the beach and, I being a biology teacher, we would classify the shells. Punaluu Beach was well-known for its beautiful shells. Of course now the tidal wave has come in between and it has done a little damage on the reef, which is about a mile out from my house, but I think they're doing their job again--the shells--because my granddaughter found a beautiful shell this summer and you can find them once in awhile. It's better to find them in the ocean because they're alive and you can really take care of them so they retain their color.

That's some of the typical things we did at Punaluu with my children and now with my grandchildren. We used to teach them about shell life because there's very little left. There's seaweed. They just have depleted the seaweed at Punaluu. Oh, population! They absolutely have no respect for anything so pollution's there and it's man-made because they throw everything in the sea, those who

live along the sea. Just so dirty. It's not uncommon to go down there to spend your summer vacation and the first thing you have to do is clean up the beach so that you don't have to look at some of these dead fish heads.

A: Oh dear.

K: It's horrible, so what we do is dig a deep hole in the sand and we just scoop all that stuff in and we bury it because we're just fertilizing, you know, because it goes back to the soil. But it's so horrible; it's not the same.

A: That's too bad.

K: You know, Hawaiians used to go to the ocean to cure things like ulcers or open sores. They'd go to the ocean to swim. They can't do that anymore.

A: The ocean would pollute their sores rather than heal them.

K: It's so polluted that they can't go to the ocean.

A: Yes, the effect of the salt water on their wounds would heal them ordinarily.

K: That's right. It's just like using hydrogen peroxide on a wound. It's the same thing. It's cleansing and helps in the healing process where you heal from the inside out and it helped, that salt, and they believed in it very much because that's part of their cultural heritage, that you use salt or you use herbs of the land. That's another area that's so interesting.

A: Yes.

K: That medicine.

A: Yes. They're trying to do quite a bit of research on that.

K: That's right. The Hawaiians have a lot of common sense in the use of herbs really. If they had open ulcers, they had laukahi to put on it. I have it growing around. It grows in wet places and it's a plantain, if you know what plantains are. It's a single leaf like this, venation all through and down. Venation all ends at the stem, begins at the tip. That plantain the Hawaiians used like a poultice, drawing, and they've used it today. I've known of lots of women who have gone and asked the Hawaiians. For instance, people with open cancer have gone to Hawaiians and asked them if they would search out some plantain so

they could put it on their cancer. Well, it only arrests but it doesn't cure.

A: No.

K: It's inward. The cancer is inside, coming out, and so it doesn't cure but it relieves and helps.

A: In cancer that certainly would be a relief, I would imagine; it's so painful.

K: That's right, because it can be painful and trying for some people a long period of time, some people a very short period of time. But they believe so sincerely in that plant. You find Hawaiian people who say, "I don't know anything about my culture." It's not true.

A: They know all about it only they don't realize they do.

K: They know but they don't realize that they do know. Now they know about the medicinal purposes that the Hawaiians have and their parents have used on them. The kukui nut. When the mouth is coated because you're not well, what does the Hawaiian use? He goes to a kukui nut tree and he picks off a fresh kukui and he looks at it and the sap comes to the stem. That sap, he takes it with his finger and he swabs the mouth of his child, chancre sores and what have you. Just swab, swab; rinse with salt water. Not quite? Well, try again and they keep washing it and it takes all that white coating away. It cleanses. Kukui nut. Just a simple kukui nut.

A: Yes.

K: It's not only edible. It's edible, you know that; they roast it.

A: Yes, I know.

K: So I gather them, not for me, but I have a girl that I taught at McKinley who has a luau business. Mrs. [Eleanor] Kumukoa. She caters and so I collect these kukui nuts because the kukui nuts are ready now, they're dropping. I pick them up and I shell them and I put them in a little box. The other day I called her and I said, "Eleanor, come get your kukui nuts," so she came. She expected me to give her just a little box and when I sent her a box this big she was amazed. So she took it and I said, "Eleanor, do you know how to fix kukui nuts?" She's Chinese. "Yes, I know." She's married to a Hawaiian. I said, "Well, I'm just going to refresh your memory. You put

them in the oven at a low fire and you bake them for three hours."

A: In the shell?

K: In the shell. "Then you take them out and cool them and crack them. And you smell every one and if it smells rancid you throw it away because just one will spoil all. That's how strong the kukui nut is." I said, "Then, when you've discarded all the ones that are no good, dig out the good. You pound them and add a little salt and it becomes a condiment to put on your raw fish or you might like to eat a little with your poi and red salt, alaea salt." So she said, "Yes, Ma." They call me Ma at McKinley. "Yes, Ma, I know how to fix them."

So she brought me some. She said, "Oh, Ma, your kukui nuts are so beautiful, they're just nut-brown." A little jar like that is plenty because I don't use it often. And then she brought me some limu she had made out at Hawaii-kai. Very good limu. I said, "You're very smart to do it, Eleanor." She said, "I came home and I was going to bring it but I hadn't washed it out thoroughly. I use cool water." Hawaiians don't like to; they used to like sea water, but she said, "You can't use the sea water," so she takes it home and she uses fresh water. She brought me a little jar of that.

She said, "I know you have a sweet tooth, Ma." I said, "I do." She said, "I brought you two non-fattening." I said, "What's that?" She said, "Oh, some cheesecakes." Say, we have cheesecake. How would you like a piece?

A: Who, me?

K: Yeh.

A: Oh, no, no. That's okay. No, thank you.

K: She brought cheesecake. She says it's non-fattening. I said, "We need non-fattening things, don't we Eleanor?" She said, "I do, not you. You'd better eat a lot of this because I think pretty soon you can be blown away." See, I've gotten thin. Well, I've been doing it purposely. I don't want to be fat. After I retired I thought that I was quite big, but I needed to be big to control the children because one word I said was the law. If they sat with their feet up on auditorium seats which somebody else was going to sit on and might get their clothes dirty, I'd say, "Sanzo!" "Yes, Ma." "Feet where they belong!" (laughter)

A: His response is immediate.

K: Right, very immediate, and yet they loved me for it even though I was firm. Now where do we go?

A: Well, I wanted to ask you about something. You're doing just fine and you're getting all of this--really, I have the feeling of all the old culture while you're talking.

K: Good, that's what I wanted.

A: Was the Distinguished Service Award you received from the University Alumni Association in 1954 for general service?

K: They thought I had gotten this award earlier but I didn't and they were quite amazed. I should have gotten it earlier than 1954. The university gave me the honorary master's degree in 1947 [1949] and at that time they confused it. They thought I was getting the Distinguished Service Award--the alumni--and they found out about 1954 that I had not gotten this Distinguished Award of the alumni association, so they awarded me the award for all the things I had done: benefit pageantry, schoolteaching pageantry, pa'u parades. I did quite a lot for the University of Hawaii, my alma mater.

When they were celebrating their Fortieth Anniversary I put on a great big pageant there called "Ka Hale Kula Nui," which means "The University of Hawaii." We traced the education of Hawaiians. This was cultural because again I went back to legendary times and portrayed the kahunas of old. Now everybody, when you say kahuna, thinks a great deal of the wrong-doing kahuna, the sorcerer, the person who can pray you to death. That's the one that they always refer to, but the kahuna word means a doctor through a doctor's degree and this is tying in with the university, so that the Hawaiians' doctorate began very early in history, almost in legendary times and in the early times, and there were different kinds of kahuna.

The man who told the weather, the stars, the moon, the wind, was a kahuna. Now, Hawaiians never went fishing when the weather wasn't right. They were not that stupid, so they didn't have as many drownings, I'm sure, as we do today because people disregard signs but Hawaiians don't. They regard signs as very sacred. That's one kind of kahuna. The man who builds a canoe is also a kahuna. He knows how to build that canoe right so it doesn't sink and so he's a kahuna of the boat builders. He's a peer; he's the learned one really.

A: This is what a master or doctor is.

K: Right. It's the same thing. And so I tried to depict the medicine man. He's a kahuna. If you have a stomach ache

he heats up a stone and puts it on your stomach. That's just like using a hot water bag.

A: Sure it is.

K: You see what I mean? And little things like sores and that they heal with medicinal things or, if it's something internal, they give you something to take. I mean, it's this doctorate again. So this is the pageant I presented. First, I wrote it; and then second, I produced it. And that was part of the Distinguished Service Award after thirty years.

END OF SIDE 1/4TH TAPE

A: Well, you got really two distinguished awards then from them because of the honorary degree. Master of Arts degree and that.

K: Right. And the honorary degree was in the field of Hawaiiana, too, you see.

A: Yes, for fostering of Hawaiian culture and research in Hawaiian history.

K: And as I told you, before this time [1949], if there were any authorities you certainly didn't hear from them. At the Bishop Museum at that time was a person called Lahilahi Webb, an adorable person, and she used to translate Hawaiian things. Later on she was succeeded by Mary Kawena Pukui who has done a marvelous job in that, too; just marvelous. Hers is research too.

It seems to me that our Hawaiian people, if they really want to do something for their land and for their people, they should research and I think they're doing more of it now than they did.

A: Yes.

K: In the early days you didn't have very many people who knew anything much. In fact, if they did, they didn't want to tell about it because maybe they were ashamed, maybe they weren't too sure, or maybe they weren't inclined that way. They weren't interested in it. I tried to do it through pageantry. It's so much easier to paint a picture in a play.

Now part of my wanting to do that also was influence, not only by Helen Desha Beamer but by Princess [Abigail Campbell (Mrs. David)] Kawananakoa who was also a person, part-Hawaiian, interested in beautiful things in life. Her famous saying to me was, "Doris, don't waste your time

on historical things; just spend your time on the beautiful things of Hawaii." And to me I interpret that as "Put your best foot forward. What isn't forward, huna--hide it; forget it." It was always beauty she was interested in: beautiful things, beautiful songs, beautiful girls. And you know, I caught that from her, so a great deal of my pageantry is based on that. I did a little legendary work. That had to be researched. Legendary and maybe historical too because you had to think about what they did in the old days to produce that, then develop that point on through the influence of others, like the missionaries, and the change in the tempo of our music. I did all of that in pageantry long ago, forgotten by millions, just regurgitated by these people today. You know what I mean?

A: Yes.

K: I mean, it's coming alive today, but I've done it and it's gone.

A: Yes. It's too bad that wasn't somehow recorded at the time.

K: The only thing that was done was they wrote up about it so it's in the [Hawaii State] Archives in the papers.

A: Uh huh, but even so, it's not something that you could play a record and hear.

K: No. The only thing I did that was recorded and the recording system wasn't up to snuff anyway so it's just a matter of hit and miss, but I did in one pageant. And this was a dream I had all my childhood. I wanted to do this pageant above all other pageants, and so when Aloha Week came into the picture, and that's twenty-five years ago. . . . What's that date now?

A: Nineteen forty-seven [1947] I think.

K: Right. When Aloha Week came into the picture, I was on that pre-planning committee in 1946. I didn't want to be in it. I taught school, I had children, I was busy, I had Lei Day and, you know, there's such a thing as you owe it to your family too, but I was imposed upon, I was pressured into coming, and I had been working with Lei Day so long. It was wonderful because Mrs. Warren and what's his name, the poet. . . . [Grace Tower Warren]

A: Lloyd Stone? No. [The first Lei Day was held on May 1, 1928.]

K: He's dead now. Oh, the man that's credited with putting on Lei Day.

A: Oh, Don Blanding!

K: Yes, Don Blanding and Mrs. Warren were the ones who concocted the idea of having Lei Day and that was to help the lei sellers, you know. It's really an economic intent. They thought up the idea but they didn't carry the idea through; we did--the workers. The worker had to carry the idea, so I worked on Lei Day from the first Lei Day until World War II came about and we suspended it for awhile because of the war situation. After the war situation was all over, it was picked up again and who picked it up? I did. I picked it up again with the City and County of Honolulu and I went on and on and on until I decided enough was enough.

A: And then came Aloha Week.

K: Then comes the idea of Aloha Week, 1946, and they said, "Doris, you've got to be a member of this committee." I said, "Oh, I'm just trying to shake off one, why add another one?" "Well, you've just got to be on it." I can just see the two of them, Fred [C.] Barnett and the other guy [James O. Hollowell, 1946 president of Aloha Week]. The two of them are called Fathers of Aloha Week. I've forgotten his name. I can see him. Fathers of Aloha Week.

About that time I was quite angry and I said to them, "Oh, that's a ducky idea. You guys can think of more fathers of more stuff around here but who keeps it going? We, the hard-working people keep it going. I'm getting so damn sick of it." Well, after I blew my top I subsided again and took it on, so the very first year I was quite involved with Aloha Week and directed pageants again. These were more historical pageants. This is what Princess told me not to get involved in.

A: Princess Kawananakoa. David's wife, Abigail.

K: Abigail Campbell, beautiful princess, beautiful person to me. She was so good to me. I was like a companion in a way. We'd talk about all these pageants and whenever she wanted one I'd put it on for her. This is the twenty-fifth year of Aloha Week and I'm still involved (Kathy laughs) and the two "Fathers" we rarely see. You know what I mean? It just came out exactly like I said. It's grand. I began thinking of Don Blanding and Mrs. Warren. Great idea, this Lei Day, but who does the carrying on? We do.

A: That's usually the way it is.

K: Yes, and here is another one of these repeats. Of course Kamehameha Day, I didn't grumble because it was like a tradition. My mother had it and I took it on and I did it for eighteen years and then I finally got tired of being at the back end of a horse. (laughter) I decided this is a man's job, after all, and I'd have to sacrifice June 11th and before June 11th I'd have to start from January.

A: Preparations.

K: Preparations and planning. So I decided I'll just be advisory, so this last year I was advisor to these young people, which I'm so happy about. These were the ones I had in the original pa'u things and they're taking over.

A: Oh, isn't that wonderful.

K: Beautiful job they did. Well, I'd been working at Kamehameha Day for eighteen years and nobody gave me any kind of citation for it. Of course I wasn't looking for it either but at least they could say, "Thank you," couldn't they?

A: Yes.

K: Well, this last year I just was advisor and I said, "Now look, Mr. Keppeler just died and I know Hawaiian people because I'm one and if I became very active as a new widow they'd never forgive me, so I can not." They wanted me to be at the head of the parade, be honorary chairman of the whole parade. I said, "Children, you folks do the work. If you want help with the costuming and otherwise, call me. I'm near my phone all the time. Just call me."

Well, they finally saw my side, that I could not be riding at the head of a parade. My husband died on the 18th of March and June 11th I should be at the head of a parade? I said, "I'd never live it down with my native people. I won't. Now, if you're still interested in me next year, I'll ride at the head of your parade next year." [Mrs. Keppeler died on March 12, 1972.] So when they finished the parade, they sent me a citation and thank you for helping by advising them and in a little note they said, "We still look forward to next year."

A: So you did get a citation.

K: I did finally. And then, Aloha Week, I'm still with it. I thought I had trained children to take over so that I wouldn't have to. I'd teach them the lore and the culture of Hawaii. Well, I had a perfectly lovely person in Elsie

Ross Lane but she died on me two years ago of an ulcerated ulcer which she could have cured if she had taken care of herself, but she was always an Aloha Week performer so she passes out of the picture. We have a girl who used to be her understudy doing it now. I still am on the advisory committee for the selection of the king and queen, and I help where I can but I'm not too active because I felt I've done my part. [Elsie Ross married Dr. Irwin E. Lane.]

A: You've certainly done more than your share.

K: That's the way I look at it. So that's that part. (recorder turned off and on again)

A: All right. Another award, you say?

K: Yes, a surprise award. In the fall of 1969, Mr. Keppeler and I decided to go on a trip to Japan so we went with a group of our friends. It was an all-Japanese group except for Mr. and Mrs. Herbert Keppeler and we had the most enjoyable trip. I'm sure we couldn't have had a more enjoyable one. There were just nine of us--four couples and one man whose wife couldn't go because she was a teacher and I understood that. I was free lancing now and I wasn't working and so we could go. Mr. Keppeler said, "Well, I have a vacation coming up. I think I'll take it." "Good," I said.

So in 1969 in October we were going to Japan and about that time, in September and October before we left, there was too much going on around here that they didn't want me to know, but I could sense something was brewing. My husband was great on that; he just gloried in my achievements but he was also a part of the secretiveness of things. So he had a visit from Arthur [Kaukaohu] Trask of the Rotary Club, the one that gives the David Malo Award. They were giving the award that year to one person called Doris Kahikilani Mossman Keppeler.

My husband always gloried in my achievements. That's how wonderful he was; so wonderful I never will get over him in all my life. I never will. As I say, I'm not interested in men. I am not. I had one man. I don't think I could match him with any other man. He was kind, soft-spoken, generous, always doing things for his family even though he worked terribly hard for the Bishop Estate and he had lots there to do because he was with them since 1924. He was hired as a surveyor and civil engineer for the Bishop Estate and he loved every bit of the Bishop Estate and every bit of the Kamehameha Schools until the day he died. It was his whole life, his whole existence outside of us, his family. So naturally with this new honor he was so puffed up.

So it was planned, the children were invited. All this had to be done secretly. Jack had to come from Hawaii, Bruss was to get away from his work, and Leinani was to be there and not with her children. This was a Rotarian luncheon the day I was leaving for Japan and it was supposed to be a secret but I had to pretend it was a secret because somebody blew it to me (Kathy laughs), which can happen.

A: Oh yes.

K: The luncheon was at the Ilikai Hotel. So Leinani came and she picked me up and we went. When we got there I said, "Dad, go check with them. We're supposed to have two places, yours and mine--our tickets." He said, "Oh, I'll take care of that. You don't need to worry about that." "Well," I said, "I'm not going to worry about a thing. I'm so dopey now. We're going on a trip to Japan and I'm just worrying whether I packed everything." Then I looked up and there was my son John from Hawaii and I looked at him and I said, "Jack, what are you doing here?" "Oh," he says, "never you mind. I'm invited." Just like that. Then I looked around and there was Bruss. So I said, "All right. Let's get a seat and sit down." So we were given a head table. At a table just off the main table they had the people that were going to be involved in the program, and then on this side was a stage. Can you believe it, Aloha Week put on a program for me.

A: Ah well, it's about time.

K: The king and queen of Aloha Week were there, and all the songs and all the chants were directed at me. I knew it was directed at me and so I pretended it wasn't me. You know what I mean?

A: Yes, yes. (laughter)

K: Till they started in with the program. First, I got a lei. Arthur Trask put the lei on me and he had planned all this and he had gotten Napua Stevens Poire to make the announcement of all my achievements she had gotten out of Men and Women of Hawaii. Of course she's like one of my girls. I was sitting stoically. That's the Indian in me, you know. She just blubbered through the whole thing. She wept all through the citation she was giving me.

A: Oh really.

K: She just wept. She started out by saying, "This is a person who has taught school and is affectionately known as

Ma." She told me right at the beginning it was in my honor and she went on and on. All the Rotarians were there and it was packed because they had mainland Rotarians as well as local Rotarians. The place was just packed. Lot of them I knew. They were craning their necks looking at me and I sat there so stoically. I couldn't believe it. I didn't know how to act, knowing and yet pretending not to know.

A: It's very difficult to do.

K: I finally was given a citation, presented with a plaque called the David Malo Award for my work in Hawaiian culture and I accepted it with a great deal of thanks and I said, "I'm sorry but I'm on my way to Japan so I didn't give it much thought because I'm too excited about my trip."

And I got leis and everybody was kissing and hugging me, and all the Aloha Week court down there kissing, and even the king and the queen were kissing (laughter), and Napua still blubbering, crying. She says, "I can't help it; I can't stop." That's the Hawaiian in her. Anyway, that's how I got that award.

We caught the plane to Japan and I forgot all about the award till I got home and then I saw the plaque again. I said, "Oh my goodness! I've got to do some thanking here because I did thank them there but I think they think I'm not grateful but I really am astounded at being chosen, but I'm also grateful and I thank them very much." So I did thank them over the P.A. [public address] system. I still was composed; I wasn't blubbering. (chuckles) So that's the latest of what I got.

A: And that was what year?

K: Nineteen sixty-nine [1969]. I don't think that's in Men and Women of Hawaii because I didn't give it.

A: No, it isn't.

K: It's not.

A: This year's it will be in.

K: No, I don't think so. When they asked me to be a member of Men and Women of Hawaii, I was so upset at that point. Mr. Keppeler had just passed away. I couldn't think at all and she [Betty Finley Buker] beg me. She said, "You know, you are one of the women who should be in that book." I said, "My husband was in it and I was in it, together we were in it, and I cannot say yes now because I'm so upset.

I'm still upset because he has just passed away and I miss him very much" and I was all alone. Even if you have children you still feel alone because there's so much intimacy between a husband and a wife that's never carried on by children, so I was upset but I finally, after much pushing, went down and had my picture taken. I sent my lodge fee in and I said, "Oh, I can't think. Why don't you just put the same thing in. Just put it past tense. (laughter) Mrs. Buker, do what you want with it." And I had forgotten about 1969, so if your story comes out, you're the only one that has 1969's award--that award, because I really forgot all about the award. It wasn't until the other day when I was cleaning house that I found the award again. I thought, "Oh my goodness! I forgot this one." I'm one of those kind of people; I don't want to talk about me. What is done, I have done because I enjoyed it. I always have enjoyed it. When I taught school I enjoyed it. Every pageant we gave and associating with these people, I enjoyed that. I had children, I enjoy them. I have grandchildren now, I just love them and they're always here, you know. So that's part of me; I love them.

A: Well, it's nice that that is the case, you see.

K: And I love people. I love my church and cope with it. I was brought up as an Episcopalian and I've always participated in church affairs and I'm still connected with Iolani Guild. I don't know if it's down there in my biography.

A: It may be.

K: It may not be.

A: Iolani Guild, no.

K: I belong to Iolani Guild and Iolani Guild was established way back. It's a part of Saint Andrew's Cathedral.

A: You're past president of Saint Andrew's Priory Alumnae Association.

K: Yes, but I also belong to Iolani Guild. I'm a life member and they've tried to get me involved again and I have not yet. The only time I participate is when I make jams and jellies and chutneys and present them with boxes of them for the sale. To me, I'm doing my share when I do something for Iolani Guild. I'm still a Daughter of Hawaii. I just finished doing flowers in September, so I try to keep very active, very busy you know.

A: Well, I think you succeed.

K: As I said, it should be past tense. But of course I'm still active with all these things but not as active as I was. As a younger person I was really full up (laughs), bubbling over, but I still want to be occupied; I still want to do for others.

Right now, my one big project is. . . . Mr. Keppeler and I are both Episcopalians and we helped build the Church of The Holy Nativity. We helped with the planning. Mr. Keppeler was the one who got the land from the Hind Estate given to the church. He was chairman of the building committee of The Holy Nativity to build this church.

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BEGINNING OF SIDE 1/5TH TAPE

The minister at the time was the Reverend John J. Morrett who later went to the Cathedral and is now in Ohio. He's gone back to the parish that he started from--Saint Albans in Ohio. Mr. Keppeler was chairman of the building committee. He sought the land from the Hind Estate. They gave it in memory of their father and mother, and I landscaped the grounds.

A: How about that.

K: How about <u>that</u>.

A: Yes.

K: I landscaped the grounds. Most of it I went around gathering and asked people for and raised some of the plants and then put them in there fully grown. Mr. Keppeler is buried there in a niche and right now I'm interested in doing the columbarium area. The columbarium area is on the Kalanianaole Highway side of the church, the stone-walled side, and the plants are pretty beat. Part of it is because they didn't water them. Well anyway, they let them go to pot and so that's my big project and I'm starting on it, except I planted here until I injured my leg. I poked myself. I don't know what I did but I damaged my leg so I've been going to the doctor to get it fixed and so I've had to refrain from gardening, under doctor's orders, for the time being.

But I'm going to re-do the columbarium area, re-landscape it, because one of Mr. Keppeler's joys when he used to come home from work in the evening was to sit right there in that chair enjoying the garden.

A: The white chair over here?

K: Yes. He'd sit there and put his feet up and have a highball in his hand and he'd relax. I'd give him twenty minutes to relax, then I'd feed him dinner. Of course before that, he'd put on his home clothes, shorts and aloha shirt, and then he would sit out here (in the patio where we were) and enjoy the dog. We had another great big Labrador retriever, black one. We had a Siamese cat. He didn't have this one very long. This is a Welsh corgi, a pedigreed. His daughter gave him that for Christmas this last year.

But he'd sit here and relax and then he'd say, "Oh, Mother, it's so beautiful out here." And it was like this --cool, the flowers blooming all around, sometimes the orchids below them were flowering--and he enjoyed this, and so naturally, with that in mind, I felt that being there at the columbarium--just his spirit there--that I should re-do that columbarium and make it as lovely as this. So that's my new project in between the other things that I do. That's it. (recorder turned off and on again)

The Reverend Charles [Tarleton] Crane, the present minister of the Church of The Holy Nativity, is the son of Ezra [Jennings] Crane, editor of the Maui News, who is the son of [the late] Mayor Charles S. Crane of the City and County of Honolulu of bygone years. He's the reverend here and I talked with him and I said, "Mr. Keppeler is used to sitting in beautiful surroundings so, Charlie, what I want to do if you don't mind, I would like to do this columbarium over again. Maybe, if I feel like it, I could do the rest of the church too but that will be a project I'd like to do." He said, "Go ahead," so I have the go-ahead sign so I've started the plants here. Later on I'll get a group of workers like the Kinimaka people who work with gardens and hire them to dig the holes and do the planting. Once the plants are in the ground, it's just a matter of time where you keep watering them and maybe I could get a sprinkler system in too, so it's just a matter of turning it on.

Now Mr. Albrecht--do you know that name?

A: Albrecht?

K: Albrecht who used to be with Pan Am [Pan American World Airways]. He's retired now.

A: I don't know who he is.

K: Ernest Albrecht. He's well known. He's a member of that church and he makes it his duty every Sunday when he's there to water the plants in the columbarium. So he al-

ways says, "Okay, Ma, you just say the word and I'll do it." It's nice to have somebody that's interested in keeping the place watered because plants will not grow without water.

Now ours get water and it's worth the water because it keeps everything so lush and green and it helps with the environment; it keeps it cool, delightful.

A: That's right.

K: And then during mango season we have an awful lot of mangoes. We had so much this year that I gave away boxes and boxes and boxes of mangoes because mangoes in Kuliouou flourish.

A: What variety do you have?

K: I have the Pirie. That's the Pirie there. And then I have the Hayden there. And then this is the Hawaiian one and I have another Hayden and the rest are all Pirie. Now this one is a volunteer and it makes awfully good chutney so that's why I still keep it, although we've been trimming it so often that now it's only one stump. I like to get them trimmed so they are low enough so we can pick them without damaging the fruit and not have too many fruits, and also to shade the plants under them.

This kukui tree was planted by Bruss's godfather. This man called Hugo Bruss planted this. That was his contribution and it's beautiful. It's a beautiful tree, it's a lovely color. The rest I put in myself but I don't garden anymore because of doctor's orders. "No gardening, and when you do garden, you get yourself a good pair of high boots." "Okay, I'll get the high boots. In fact, everybody is interested; I'll probably have three high boots." (Kathy laughs) Let's see. What else is there?

I pride myself on having two kinds of roses. I can't raise roses because they have beetles on them but I have to have two kinds and I guess the reason is I'm a Maui girl. I have to have the rose of Maui and so I have a lokelani. That's what you see, that red rose plant right there across the fence.

A: Oh, yes, yes.

K: That's the Maui rose--lokelani. And on the corner, I don't think you can see it very well because they've trimmed it, I have the green rose.

A: Oh, that. There's a chant, "The Green Rose Hula."

K: Yes, it's a hula. Um hm. Oh, there're a lot of songs

about the lokelani. Maui songs about the lokelani. It's tied in, Maui and roses, but the green rose is a rarity. A lot of people say, "I wish I had a piece." I say, "Come and get it; plant your own. I planted mine, you go plant your own."

A: And it really is a green rose?

K: Um hm. Would you like to see one?

A: Is there one blooming?

K: I'll get it. (recorder turned off and on again) I mean it's interesting too, like so many of our stories about the Mossmans. We tried to find the roots going back to the Mossman clan, my aunt before me and my grandmother before her. The aunt I'm talking about is the daughter of Mrs. [Frank A.] St. Sure, the daughter [Mabel Alice Mossman] of my grandmother Clara Mokomanic Rohrer Mossman that married William Frederic, and she was interested in geneaology and she wanted to find where the Mossman line went to.

For the longest time we thought we were part Scotch and they used to kid us. "You can't be Scotch. If you were Scotch, you wouldn't lose all your land or you wouldn't lose all your money, so you can't be Scotch. You folks must be English." Well, I don't know how much about this history you know, but during the time of Queen Elizabeth there was this constant war between Elizabeth and Mary Queen of Scots and her cousin went to prison. They were fighting all the time. They were related. They weren't sisters, I think they were cousins. Anyway, both were strong women.

My great-grandfather was born at Berwick-on-Tweed in Scotland and that happened to be on a river border. And so the story goes that when Mary Queen of Scots was powerful, her people were Scottish. My great-grandfather could have been Scottish but he wasn't. My grandfather way back was imported from London to Scotland. His family was imported there because he was the jeweler of Mary Queen of Scots and he was brought from London to do the jewel work for Mary. Now this is what I understand.

Then of course, Elizabeth rises up and fights Mary Queen of Scots and Mary Queen of Scots loses Scotland to the English and so, therefore, Mary lost her head. Right? She was beheaded. So also did the Mossman man lose his head because he wouldn't divulge where the jewels were. Of course this was after he was knighted by Mary Queen of Scots. He was called Sir James of Scotland and they had a home in Edinburgh which Mr. Keppeler and I and my son Bruss visited. We looked at the newspapers there for in-

formation. I was interested in a plaid, a tartan. If he were Scotch we would have a plaid, wouldn't we?

A: A family plaid or a clan plaid.

K: Right. So from the very fact we didn't have one I said to myself, "Why, we're not even Scotch." We're not. We just happened to be working for Mary and, therefore, we don't have a plaid.

A: But you have a crest.

K: But we have a crest.

A: And yours is the Stuart crest.

K: That's Mary again--Stuart. It's a Stuart crest because these are oak trees. That's the Stuart clan symbol and this is a crown. This is gold.

Sir James Mossman's home is in Edinburgh, Scotland and when the crown confiscated it, they beheaded Sir James. Luckily they didn't behead all his kids or his wife also. They took his home and they rented it. The church people or the Reformist people of John Knox, the Reformist, rented this home from the Mossman family for John Knox. Today it's preserved, not because of Sir James Mossman but because it's the hopeless spot.

A: Oh, that's a very good story.

K: Yes. And so we've been working at it [the family genealogy] for a long time, my grandmother and my aunt before me, and this we know: it was rented to Knox by Sir James Mossman whose wife was Mary Aires--A-I-R-E-S--and they did have a coat of arms and the Mossman family name was spelt with one S in Scotland, two S's in England, or X because X sometimes replaces S. So sometimes our name looks like Moxman or Mosman. The crest is a hand holding an open Bible. That's the crest. It's a hand holding a book and they think it's a Bible, with the Latin motto "Me meliora manet," which means "Better things await us."

A: Oh yes. Better things await us. The best remains. The best is yet to come.

K: The best is yet to come. A castle and a peer as well as the property belonging to the family in Scotland may have been confiscated by the crown. Actually it was. This goes back as far as 1569.

A: You're in the sixteenth century here, 1569. My word.

K: Right. It's gone back that far. However, years after they beheaded the man, they found the jewels and those jewels are now displayed in Edinburgh and I saw them when I was there.

A: Oh, did you? Oh, that's interesting.

K: Beautiful jewels. And for the longest time, the Mossman family--I don't mean this man that was beheaded but his sons--kept the jewelry shop in Edinburgh on Princess Street. That we found.

Now, the funniest thing is my grandmother was working on this and it pointed to this story: a relative of mine got a letter from a Mrs. Harlan Mossman that lived in Nebraska and it goes back to this same story. It seems every time we get a letter from them, it goes back to the same story. Somebody in Kansas, for example. And would you believe it, Alfred Landon who ran for President of the United States [in 1936 against Franklin Delano Roosevelt] is Alfred Mossman Landon. His mother was a Mossman from Chicago. Now there're some that live in Pennsylvania, some in Boston, some migrated to Chicago, others moved to Kansas and Idaho. It's all the same family and it's all tied up with this same story and the same names persist, like Andrew Mossman.

A: Sir. Not just Andrew, Sir Andrew.

K: Yes, Sir Andrew Mossman, Sir James Mossman. I think this is the son of Sir Andrew. Sir James. I'm not sure about his birthdate but his death date they know because he was beheaded. This name James, John, James, and it just keeps going. Let's see. Thomas. It still goes along.

A: Yes, that's very interesting.

K: Here's another family of Mossmans in eastern United States of Boston, Massachusetts and Pennsylvania: James Mossman, Timothy Mossman, George Mossman, William Herdman Mossman. The names still are there, so my aunt wrote me this note: "Find out, was there a Mossman that sailed with [the Reverend Hiram] Bingham first among others in 1819 when the missionaries came?" She wrote me that but I haven't had time to go to the Mission House to check on that. [There is no record of any Mossman in Missionary Album, Sesquicentennial Edition.] But then, on a second thought. . . . This shouldn't be on tape.

A: All right. (recorder turned off and on again)

K: One thing about my aunt, she gets so confused with dates,

which is very normal.

A: It's normal for all of us.

K: She says, "W.F. Mossman came to Maui as a young man. His father gave him a large sum of money to make a start in life." You see, after that illegitimate scuddlebug he did. "He settled in Wailuku, started the first store there, lived and owned the property where the Wailuku Hotel now stands. The store was in the corner of the lot and it was run by a German called Mr. Hoffman. Mr. Hoffman had a daughter with a Hawaiian woman in Maui and her name is Mary Hoffman who married Joseph Cornella." So they have the line, "Cornell is the same man." (laughs)

A: Fascinating.

K: Here, this is my aunt's handwriting. Now she says that my grandfather started the sugar plantation. Oh, I didn't tell you that. My grandfather started a sugar plantation too and he started it in the upper part of Paia on Maui and the smokestack used to stand there when I was a little girl. They used to call the smokestack Mossman's Folly because my grandfather sent to England for the innards [machinery] of a sugar mill and it was lost at sea around the Cape of Good Hope [Cape Horn]. Then he sent for another one and that's how he spent all his money, trying to get a mill over here to start, because my mother's family had the land so he could have planted sugar cane. This was before H.P. [Henry Perrine] Baldwin. Anyway, he didn't get off the ground because he lost.

My aunt says, "Her husband"--this is my grandmother's husband--"started the sugar plantation in 1875 above Paia [at Makawao, according to Mary Elspeth Fleming] with Chinese labor." Because you see why, he was the clerk that recorded the Chinese labor that came in and this was the Chinese labor. "A store was built in Makawao and a home, now standing. Catton Neill, which is the forerunner of the Honolulu Iron Works, came to Hawaii to erect the mill. Machinery was lost off the coast of Scotland and one [the other one ordered] off Diamond Head, Oahu." There went my grandfather's wealth. My aunt puts this down: "One man's loss, another man's gain. The ship was the schooner Esbank, salvaged off Oahu. Twice a lost fortune for William Mossman. He sold everything he owned to pay off his debts. He thus had to go to work." [Catton, Neill and Company]

That's what I said. He sold everything he had which meant the land on High Street and Kahului Harbor. My grandmother was very angry with him because she said she did not sign either and that was part hers, but he sold them.

I don't know how true this is but my grandfather, according to my aunt, sent his family to East Oakland, California for an education for ten or more years. He had two brothers, Alfred and Richard. [See p. 1] Alfred of the Morning Star died five days after William. As soon as my grandfather heard that his brother had died of apoplexy, he passed away too with a stroke at the Paia Hospital on Maui. [See p. 37. Her aunt's story reverses the sequence of their deaths.] [Morning Star should be Hawaiian Star.]

Richard, another brother but we didn't record him because he died when he was a young man of drowning. My aunt must have been so proud of the fact that she was the second cousin to Alfred Mossman Landon. She only wrote me that I don't know how many times. She said that he was a descendant of the Thomas Mossman bunch. (laughs) Oh dear Aunt Mabel.

A: Richard would have been one of the children of Thomas James Mossman?

K: Yes, a brother of my grandfather, according to my aunt.

A: All right, and we did not include him because . . .

K: Yes, because I never heard of him before. I thought he was another generation, but evidently my aunt has put him in that generation. I thought he was the son of Thomas James Mossman, II; that this one was part Hawaiian--Richard--and he died of drowning.

A: Oh, that's what you thought. Okay.

K: That's what I thought but she says it's their family. He might have been born here, you see, so he wouldn't have come in the ship. Well, now let's see. (recorder turned off and on again)

My grandmother Mossman was an organist; taught in the mission for four years; she also trained the choir and taught in a private day school in Wailuku, in a town that was once full of taro patches and a few scattered homes. I know she [Mabel Mossman St. Sure] gave this to her granddaughter to write about the grandmother but there are little discrepancies here. See, that's what I mean about discrepancies.

A: Um hm.

K: This girl, my cousin, wrote this paper for Kamehameha and it's not true in some spots.

A: What do mean? Wrote the paper for Kamehameha Schools?

K: That's right. She was a student at Kamehameha Schools so she wrote this paper, a short story on her great-grand mother; my grandmother but her great-grandmother because she is the daughter of a son of Aunt Mabel's.

She says, "I'm writing this for English II. I'm writing these short stories of Clara Rohrer Mossman as she told them to me about her youthful days and also during her married life." Now, she wasn't even around, she wasn't even born (Kathy laughs) when my grandmother passed away. I remember my grandmother because, as I said, I spent every Christmas with my grandmother for years. So she's confusing the issue. She's talking about her grandmother who is my aunt, my grandmother's daughter, and this is what my grandmother's daughter told her granddaughter.

The grandmother "was the daughter of a chief and chiefess at White Earth, Minnesota. She was of the Chippewa tribe. After her father was at war with the Sioux Indians, her mother died when she was three years old and she was given by this chief, the uncle--Hole in the Day was his name--to Dr. Charles Lloyd Breck, Bishop of Minnesota, for safekeeping at this early age."

I think at one time she was kidnapped, my grandmother, and I think they tatooed her arm or something.

A: Why was she kidnapped?

K: Well, they evidently were stealing children in this Indian reservation and so, to protect her, her uncle gave her to Dr. Breck.

A: She had a tatoo on her arm?

K: They cut her and I recall that she still had that when she was alive. Reverend George Whipple was out here until 1869 and then he returned to Minnesota but my grandmother married my grandfather and stayed, and for four years she worked while she was raising her children.

END OF SIDE 1/5TH TAPE

A: You were telling the story about Richard Norman Mossman who was Bina [Nieper] Mossman's husband. Okay.

K: Richard was a great admirer of his cousin, Doris [Mossman Keppeler], and the reason is because before I graduated from the University of Hawaii there had never been any Mossmans in college and he was so proud of the fact that I was a Mossman. He was so proud of me that he kept just fondling me because I was his cousin, he didn't care how remote. I was his cousin and I bore the same name as he bore. He was so proud of me because I was a Mossman and I

was a Hawaiian who graduated from college and a girl. (telephone rings and she goes to answer it) I have turned into being a telephone operator assistant. I take all of Bruss's calls. (laughter)

So he was so proud of me because I was a Mossman in the first place; secondly, I was graduating from the university which was something unheard of with the rest of the line. He hadn't graduated from university but he went through high school, so he was so proud of me that he could have burst all his buttons.

There was a big luncheon given at the YMCA dining room on the corner of Hotel and Alakea [streets]. At that time it was supposed to be a very elite place. Now it's called the Merchandise Mart Building, but at that time it was the YMCA before they moved out because it was too small. So in this dining room they had a testimonial dinner for all the part-Hawaiian boys and girls who graduated from college. I was one of that group. Of course after that a lot of Mossmans went on to college but this was in 1924. [Merchandise Mart Building is opposite the YMCA.]

A: Yes, that was really quite something.

K: It was quite something, being a girl and sticking it out and graduating and going on to be a full-fledged high school teacher. So I always remember Richard Mossman. Well, we've taken your whole day.

A: It's been very fruitful. Very.

K: Good, I'm glad. (counter at 37/SIDE 2/5TH TAPE)

END OF INTERVIEW

Transcribed and edited by Katherine B. Allen

NOTE: p. 36 Henry Mossman, son of Thomas James and Mary Ann Lewis Mossman, died in Honolulu on December 31, 1852 at the age of six. [The Friend, 1853, October 1st; p. 72, col. 2.]

Edited by Herbert Karl Bruss Keppeler, 1982 [Diacritical marks added to all Hawaiian words by Mr. Keppeler have been omitted due to editorial policy. KBA^{ed}]

CITY DIRECTORY INFORMATION:

1880 T.J. Mossman store: Importer of porcelain, crockery, glassware, et cetera; located at Nuuanu and King streets; residence at 31 Nuuanu Street. In a full-page advertisement it states that his store is in a "fire-proof building."

William Frederic Mossman, grocer, Makawao Road, Makawao 14 miles from Wailuku, Maui.

Edward Hoffman, manager-sugar planter, East Maui Plantation, Makawao Road 13 miles from Wailuku, Maui.

1890 William Frederic Mossman, collector of customs, Kahului. Residence, Kahului, Maui.

Edward Hoffman, proprietor, Wailuku Saloon. Residence, Wailuku, Maui.

1894-1895 William Frederic Mossman, manager, Haiku Sugar Company Store, notary public, postmaster; Hamakuapoko.

William Lloyd Mossman, residence Makawao.

1896-1897 William Frederic Mossman, manager, Hamakuapoko Store.

Alfred Henry Mossman, manager, Hawaiian News Company, Limited; residence 37 Emma Street.

H.C. Mossman, Wailuku.

1899 William Frederic Mossman, same as 1894-95.

William Lloyd Mossman, luna, Hawaiian Commercial and Sugar Company, Spreckelsville.

Miss Ethel Mossman, teacher at Kahului School.

1900 William Frederic Mossman, same as 1894-95.
Mrs. [William Frederic] Mossman, Nahiku.
Alfred Henry Mossman, assistant manager, Hawaiian News Company, Limited; residence 1138 Emma Street.

Alfred K. Mossman, clerk, Marshall's office; residence 1138 Emma Street. [At the same address: the Misses Vivia, Dora, Emily, and Rose Mossman. Vivia, a student, and Rose, a telephone operator.]

CITY DIRECTORY INFORMATION

1900 James Mossman, clerk, B.F. Ehlers and Company; residence Pauoa.

William Mossman, searcher of records, Waiawa; post office Pearl City.

HAWAII STATE ARCHIVES INFORMATION

Elizabeth Mary MOSSMAN married Charles A. TANNER, 10/26/1850. Polynesian, 1850, Nov. 30.

Elizabeth Mary TANNER, died in Honolulu, 11/29/1929. Honolulu Star-Bulletin, 11/29/1929; p. 1, col. 8.

Mrs. C.A. TANNER (birth file); daughter born 7/4/1857.

Ada [Mary] TANNER married Thomas [H.] GIBSON, 9/24/1885. The Friend, 1885, Oct.; p. 11, col. 3.

Fred MOSSMAN drowned Koolau, Oahu; 46 years old. Daily Bulletin, 2/5/1892; p. 3, col. 4. Sketch.

Henry MOSSMAN, son of Thomas [James] MOSSMAN, died in Honolulu at age six, 12/31/1852. The Friend, 10/1/1853; p. 72, col. 2.

Senator Henry C. MOSSMAN of Maui died 3/1/1929.

Thomas [James] MOSSMAN, [I], died in Honolulu, 2/16/1878; native of Berwick-on-Tweed. The Friend, 3/2/1878; p. 21, col. 3. Sketch. In the Islands for the past 32 years [since 1846].

Mrs. Thomas J. MOSSMAN died 12/13/1886 at age 72. Pacific Commercial Advertiser, 12/14/1886.

Thomas J. MOSSMAN, [II], died in Honolulu, 12/22/1894 at age 62; native of England.

Thomas [James] MOSSMAN, [I] (Interior Department) 8/19/1848: "Complaint re: dispensing liquor after 10:30 p.m. from his bar-room the Liberty Hall."

William F. MOSSMAN married Clara MOKOMANIE [sic], 10/4/1869. The Friend, 11/1/1869; p. 96, col. 1.

William Lloyd MOSSMAN died at Paia, 11/11/1946. Born in Wailuku, 12/4/1871. "An old resident of Hana, Maui." Honolulu Star-Bulletin, 11/12/1946; p. 4, col. 5.

HAWAII STATE ARCHIVES INFORMATION

Mary Ann MOSSMAN married Captain Edmund WOOD, 12/15/1858. The Friend, 1/1/1859; p. 7, col. 2. Sketch.

[William Frederic] MOSSMAN-ANDERSON (Interior Department) A co-partnership; applied for a retail license for the Makawao district, 6/30/1879. Dissolution of the firm, 7/16/1888.

William Frederic MOSSMAN, auctioneer, renewer of retail licenses. (Interior Department) 1/15/1884, Makawao district, Chairman of Board of Inspectors of Election. Appointed as notary public for the Island of Maui by King Kalakaua, 7/14/1885. Commissioned as member of the Wailuku Road Board, 1/14/1890. Applied for and granted a butcher's license, 5/27/1895.

William Lloyd MOSSMAN (Interior Department) Regarding his obtaining a patent for a lot in the Nahiku lands, 9/9/1902. Honolulu Advertiser, 7/23/1925, "Maui Man Elected Indian Chief." "To leave soon for land of Chippewa on reservation at White Earth, Minn."

Bernhard BASTEL married NOHOKAHA, 8/13/1870. The Friend, 9/1/1870; p. 85, col. 2. Died at age 56, 4/20/1884.

Subject Index

1 Personal background; family history: Mossman
William Lloyd and Louise Summer Miner Mossman
Thomas James and Mary Ann Lewis Mossman
William Frederic Mossman
Elizabeth Mossman (Mrs. Charles A.) Tanner
Ada Mary Tanner (Mrs. Thomas H.) Gibson
Thomas James and Alfred Henry Mossman
2 Frederic Mossman
Mossman family history
The Mossmans' early Honolulu residence
Anecdote: T.J. and A.H. Mossman
William Frederic Mossman moves to Maui
W.F. Mossman's property and business investments
Mossman's store: Wailuku Hotel; Edward Hoffman
Family history: Rohrer-Mossman
Clara Mokomanic Rohrer (Mrs. W.F.) Mossman
The Anglican Mission on Maui
Church of The Good Shepherd, Wailuku
3 Clara M. Rohrer's background
Mary Otauntug Rohrer, Ojibwa Indian princess
Story of Clara Mokomanic Rohrer's guardianship
Reverend and Mrs. Lloyd Breck
Reverend and Mrs. George Whipple
Mossman family history

3 Ethel Carno Mossman
Mabel Alice Mossman (Mrs. Franklin A.) St. Sure
Kate Otauntug Mossman
4 The William Frederic Mossman family
Great-grandfather Daniel Rohrer
Great-grandmother Mary Otauntug Rohrer
5 Rohrer family history
Daniel and Mary Otauntug Rohrer
Clara Mokomanic Rohrer (Mrs. W.F.) Mossman
Princess Kaiulani Cleghorn
6 Clara Rohrer Mossman's accomplishments
Reverend and Mrs. George Whipple
Chippewa Indian tribe history
7 Family history: Rohrer-Mossman
William Frederic and Clara M. Rohrer Mossman
8 Church of The Good Shepherd history
William F. Mossman family members; biodata
Ethel Carno Mossman; William Lloyd Mossman
Mary Georgina Mossman; Elizabeth Emma Mossman
Henry Clarence Mossman, Maui senator
Alexander Young Hotel
Clara Mokomanic Rohrer Mossman, II
9 Clara M.R. Mossman (Mrs.) Mayer
The W.F. Mossman family's Makawao home

9 Mabel Alice Mossman (Mrs. Franklin A.) St. Sure
Ysabel Palmer Mossman
Katherine Otauntug Mossman
Family history: Kahekili-Kane
William Lloyd Mossman
The von Tempskys and the Baldwins
10 The Baileys of Maui
Edward Hubbard and Emily Kane Bailey
Family history: Kane-Miner-Mossman
George and Annie Pae Kane Miner
Great-grandfather William Miner, horse trainer
The Baldwins and the Makees
Ulupalakua Ranch
Andy Cummings and the Naluai family
William Lloyd and Louise Summer Miner Mossman
Description of Louise S. Miner Mossman
11 William L. Mossman family members
Henry Ashford Mossman; Judge Clarence W. Ashford
William Lloyd Mossman, Jr.
Marguerite Ashford
Henry A. Mossman's employment; personal history
William Patterson of Waipahu
Boeing Aircraft Company; United Airlines
12 Family history: H.A. and W.L. Mossman

12 World War I; Pancho Villa

William Patterson of Waipahu

Louise Summer Miner Mossman

USS Saint Louis; Life magazine

United Airlines

13 Family history: H.A. Mossman-Doris M. Keppeler

William Patterson of Waipahu

Family history: William L. Mossman, Jr.

Virgie Pauahi Mossman (Mrs. Frank) Silva

Herman Ronald Moniz

14 Family history: Mossman-Keppeler

Herbert K. and Doris K. Mossman Keppeler

Bernice Pauahi Bishop Estate; Matsuo Takabuki

Herbert Kealoha Keppeler's background

King Kalakaua

John Paul Keppeler, I

B.F. Dillingham and Company: Dillingham Corporation

Katie Goebel (Mrs. John Paul) Keppeler, I

Paul Kamehameha Keppeler

Margaret K. Keppeler (Mrs. H. Stevens) Bowen

University of Hawaii

15 The Matsuo Takabuki controversy

Herbert K. Keppeler, Bishop Estate trustee

Richard Ka'ilihiwa Lyman, Bishop Estate trustee

16 Anecdote: H.K. Keppeler's nationality

Herbert Karl Bruss Keppeler

John Paul Keppeler, II

Oregon State University

Doris K.M. Keppeler's teaching career

McKinley High School; Hilo Intermediate School

17 Doris K.M. Keppeler's teaching career

Doris K.M. Keppeler's counseling duties

McKinley High School; Dr. Miles E. Cary

Roosevelt High School

18 Story of Doris K.M. Keppeler's retirement

Herbert Kealoha Keppeler

Bernice Pauahi Bishop Estate

The H.K. Keppelers' charitable works

Family history: John Paul Keppeler, II

Hawaiian Sugar Planters' Association

Anecdote: J.P. Keppeler, II's marriage

19 Julie Beacon (Mrs. John Paul) Keppeler, II

J.P. Keppeler, II's education; employment

Oregon State University

Hawaiian Sugar Planters' Association

Randi Kahikilani Keppeler

Ruth Keonaonaonapua Keppeler

Katherine Kulia Keppeler

20 Julie Beacon Keppeler's background; education

Oregon State University

John Howard Keppeler

Herbert Karl Bruss Keppeler

Hugo Karl and Margaret Farden Bruss

Saint Andrew's Priory for Girls

The Charles Kekua Farden family

21 H.K. Bruss Keppeler's employment; affiliations

University of Washington

Barbara Leinani Keppeler (Mrs. Larry L.) Bortles

Leinani Keppeler Bortles' education

Punahou School; Skidmore College

University of Hawaii

22 Larry Lynell Bortles' education; employment

Harvard Business School; Cornell University

Hawaiiana Realty Company: C. Brewer & Company

The Larry L. Bortles family

Erin, Kristin, Gavin Keppeler and Eden Bortles

Doris K.M. Keppeler's memories of Hana, Maui

23 Description of Hana in the early days

Kaeleku Store; Hasegawa Store

Clara M. Rohrer Mossman's homestead at Nahiku

Anecdote: Virgie and Doris Mossman at Nahiku

24 Christmas at the Nahiku homestead

24 Anecdote: little Doris Mossman and the bees

25 Description of boat day at Hana

William Lloyd Mossman's employment

The ditch trail to Hana

Kaeleku Plantation

26 Kaeleku Plantation; Paul Fagan

Margaret Center (Mrs. Robert Alexander) Anderson

George David (Dad) Center

The Dunn family at Kaeleku Plantation

William Lloyd Mossman and the Hana Highway

Kaeleku Plantation Store

The bango number system on plantations

Treatment of plantation workers

27 John Paul Keppeler, I

Description of Herbert K. Keppeler's character

Modern transportation to Hana

The old S.S. Claudine

Mossman family history

Wailuku Sugar Company

28 Blossom Keonaonaonapua Mossman (Mrs. B.C.) Nary

Benny Colombo Nary

Ruth Blossom Nary

Mary Ruth Anderson (Mrs. Paul) Winslow

R.A. Andy Anderson

28 Blossom K.M. Nary's career

Manoa School; Kamehameha Schools

29 Blossom K.M. Nary's education

Saint Andrew's Priory; Territorial Normal School

University of Hawaii

The Keppeler family's property

30 John Paul Keppeler, II's employment

Puna Sugar Company, Limited; Amfac

Comparison of Keppeler family traits

Evaluation of the Keppelers' residence

31 Anecdote: Doris Keppeler's financial status

Discussion of Kane genealogy

William Miner

Annie Pae Kane (Mrs. George) Miner

'Ai'ai Kane; Andy Cummings

32 Edward Hubbard and Emily Kane Bailey

The Nakaahiki family

Nailiili and Kahoohie Kane

Annie Pae Kane (Mrs. George) Miner

'Ai'ai and Nakaahiki Kane

33 Kane-Miner genealogy

George Miner; the Farden family

Charles Kekua Farden; Thomas Kekua

Mr. and Mrs. Bernhard Bastel

33 King Kalakaua; King Kamehameha V

Lily Apia Miner (Mrs. Thomas) Kekua

Annie Kennedy Miner

Pauline Bailey Swift

William Lloyd and Louise Summer Miner Mossman

34 Family history: Mossman-Tanner-Gibson

Elizabeth Mossman Tanner

William Frederic Mossman

The Gibson family; Rita Gibson

Ada Mary Tanner (Mrs. Thomas H.) Gibson

Walter Murray Gibson

Ynez (Agnes Juliette) Gibson

Bishop Museum

Clare Gregory Murdoch

35 Thomas H. and Ada Mary Tanner Gibson

Ynez (Agnes Juliette) Gibson

Muriel Letitia Gibson (Mrs. Ray Baker) Rietow

Donald De Witt Rietow; Hawaiian Pineapple Company

Ray Gibson Rietow; Lewers & Cooke Incorporated

Francis De Witt and Helene von Arnswaldt Gibson

Frank De Witt Gibson, Jr.

Mary Ann Mossman (Mrs. Edmund) Wood

Thomas James and Mary Ann Lewis Mossman

36 Mary Ann Mossman (Mrs. Edmund) Wood

36 Frank Wood; Hollister Drug Company

Frederic Mossman; Henry Mossman

Thomas James and Mary Ann Lewis Mossman

Alfred Henry Mossman's employment

Hawaiian Star; Honolulu Star-Bulletin

37 Thomas James Mossman, Jr.

William Frederic Mossman: physical characteristics

Anecdote: the Mossmans' wahines

The Van Gieson family

Annie Mossman Mendonca

38 Mossman-Mendonca family history

Rose Sylva Mendonca

Louise Summer Miner (Mrs. William L.) Mossman

William F. and Clara M. Rohrer Mossman

William Frederic Mossman's Maui enterprises

Anecdote: Louise S.M. Mossman's legacy

39 The William F. Mossmans' social status

King Kalakaua: the W.F. Mossmans' guest

George Miner, farmer-rancher

Liliuokalani

Herbert Karl Bruss Keppeler

The Keawe Ekahi O Hilo line: the Kane line

The W.F. Mossmans' Makawao residence

The W.F. Mossmans' Wailuku residence

40 William Lloyd Mossman's birthplace, Wailuku
Church of The Good Shepherd, Wailuku
C.B. Lufkin, manager, Bank of Maui
Family history: the William Lloyd Mossmans
41 The Miner family history
Family history: the William Lloyd Mossmans
Louise Summer Miner Mossman's employment
The Maui Mossmans move to Honolulu
Muriel E. Campbell (Mrs. Charles K.) Amalu
Robert W. and Muriel E. Campbell Shingle
Beatrice Campbell Beckley (Mrs. F.L.) Wrigley
Canon William Ault; Saint Andrew's Cathedral
42 Story of the Mossman girls' scholarships
Saint Andrew's Priory for Girls
George Norton Wilcox, benefactor
The Mossman girls' education; employment
Saint Mary's Episcopal Church school
Territorial Normal Training School
University of Hawaii
Lucy Searle (Mrs. Carl Alexander) Farden
The old Episcopal Rest House at Kahala
43 Doris K.M. Keppeler's teaching career
Helen Desha (Mrs. Peter Carl) Beamer
Hilo Intermediate School; Hawaiian Girls' Club

43 Hilo Boarding School
Description of Helen Desha Beamer
Charles King, composer
Kamehameha Schools
Liliuokalani's Hawaiian music
44 Herbert K. and Doris K.M. Keppeler on Hawaii
Bernice Pauahi Bishop Estate
The Keppelers' marriage, 1925
Saint Andrew's Cathedral and Priory
Old-time way of life; entertainment
Hawaiian Girls' Club pageants
Anecdote: the pageant at Kilauea crater
45 Herbert Kealoha Keppeler
Helen Desha (Mrs. Peter Carl) Beamer
Mrs. Luigi Guido Giacometti
Willard E. Givens; McKinley High School
Doris K.M. Keppeler's university activities
46 Doris K.M. Keppeler's activities in Hilo
Doris K.M. Keppeler's activities at
McKinley High School
Keppeler family history: planned parenthood
47 The Keppeler family and Lei Day pageants
The Keppeler family's residences
48 Doris Keppeler's honorary master's degree

48 Doris Keppeler's interest in Hawaiiana
Helen Desha (Mrs. Peter Carl) Beamer
Kamehameha Day Celebration Commission
Louise Summer Miner Mossman
Two-Gun Mokumaia; the Dangerfield family
Eben Parker Low
Clorinda E.J. Low (Mrs. Charles W.) Lucas
49 Helen L. Chillingworth (Mrs. E.B.) Peterson
Edward Burke Peterson
Charles Frederick Chillingworth
Description of old-time floral parades
The Elks Club's floral-parade float described
Two-Gun Mokumaia; Eben Parker Low
50 Eben Parker Low
Irene Dickson (Mrs. Evelyn Woods) Low
Louise Summer Miner Mossman
History of the pa'u
Parker Ranch: possible origin of the pa'u
The Holt family: developers of the pa'u
51 Nanaikapono Elementary School history
The Holt family of Makaha
George, Charles and Jane Holt
Lydia K. Holt (Mrs. William Harrison) Wright
The use and method of donning the pa'u

52 Process of donning the pa'u described

Description of Hawaiian party attire

53 Description of the party-goers' arrival

Early travel routes; means of travel

54 Old-time Hawaiian traditions

The John Paul Keppeler family

Early Hawaiian Electric employees' attire

55 Keppeler family history

The Keppelers' Punaluu residence

Summers at Punaluu described

56 Hawaiian cures and medicines

57 Uses of the kukui nut

Anecdote: Mrs. Eleanor Kumukoa

58 Preparation of the edible kukui nut described

Anecdote: Eleanor Kumukoa's cheesecake

59 Doris Keppeler's Distinguished Service Award

University Alumni Association

"Ka Hale Kula Nui": Doris Keppeler's pageant

Discussion of kahunas

60 Doris Keppeler's work in Hawaiiana

Bishop Museum; Lahilahi Webb

Mary Kawena Pukui

Helen Desha (Mrs. Peter Carl) Beamer

Abigail Campbell (Mrs. David) Kawananakoa

61 Discussion of Doris Keppeler's pageants
Aloha Week's inception, 1946
Lei Day's origin and inception, 1928
Grace Tower Warren
Lloyd Stone, poet
62 Don Blanding and Grace Tower Warren
Doris Keppeler's Lei Day activities
Anecdote: Fathers of Aloha Week
Fred C. Barnett; James O. Hollowell
Doris Keppeler's Aloha Week activities
Abigail Campbell (Mrs. David) Kawananakoa
63 Doris Keppeler's Kamehameha Day activities
Doris Keppeler's Kamehameha Day citation
Elsie Ross (Mrs. Irwin E.) Lane
64 The Herbert K. Keppelers' trip to Japan, 1969
Arthur Kaukaohu Trask; Rotary Club
Story of Doris Keppeler's David Malo Award
Description of Herbert K. Keppeler's character
Bernice Pauahi Bishop Estate
Kamehameha Schools
65 John Paul Keppeler, II
Herbert Karl Bruss Keppeler
Barbara Leinani Keppeler (Mrs. Larry L.) Bortles
Rotarian David Malo Award luncheon, 1969

65 Arthur Kaukaohu Trask

Napua Stevens (Mrs. Gordon Hunter) Poire

66 Rotarian David Malo Award luncheon, 1969

Napua Stevens (Mrs. Gordon Hunter) Poire

Anecdote: Men and Women of Hawaii

Betty Finley (Mrs. John C.) Buker

Doris Keppeler's reaction to H.K. Keppeler's death

67 Doris Keppeler's assessment of herself

Doris Keppeler's affiliations

Iolani Guild; Saint Andrew's Cathedral

Saint Andrew's Priory Alumnae Association

Daughters of Hawaii

68 Doris Keppeler's church project

Church of The Holy Nativity

Reverend John J. Morrett

Herbert Keppeler's church activities

The Robert Hind Estate

69 The Keppelers' way of life; pets

Anecdote: Doris Keppeler's project

Reverend Charles Tarleton Crane

Ezra Jennings Crane

Former Mayor Charles S. Crane

Ernest William Albrecht

70 Discussion of Doris Keppeler's garden

70 Hugo Karl Bruss

71 Mossman family history; English history

Mabel Alice Mossman (Mrs. Frank A.) St. Sure

Clara M. Rohrer (Mrs. William F.) Mossman

Queen Elizabeth, I; Mary Queen of Scots

Sir James Mossman of Scotland, jeweler

72 Description of the Mossman family crest

Anecdote: Sir James Mossman and John Knox

Sir James and Mary Aires Mossman

Variations in the spelling of Mossman

Mossman family history; property in Scotland

73 Sir James Mossman's royal jewels

Mossman family genealogy

Mrs. Harlan Mossman of Nebraska

Alfred Mossman Landon, former governor of Kansas

President Franklin Delano Roosevelt

Sir Andrew Mossman; Sir James Mossman

The Mossman family of Boston

Timothy, George, James, William H. Mossman

Reverend Hiram Bingham, II

74 Family history: William Frederic Mossman

Edward Hoffman

Mary Hoffman (Mrs. Joseph) Cornella

Anecdote: Mossman's Folly

74 Henry Perrine Baldwin

Mary Elspeth Fleming

Catton, Neill and Company, Limited

Honolulu Iron Works

75 Mossman family history

William Frederic Mossman

Alfred Henry Mossman

Hawaiian Star; Honolulu Star-Bulletin

Richard Mossman

Alfred Mossman Landon

Thomas James Mossman, I

Thomas James Mossman, II

Clara M. Rohrer (Mrs. William F.) Mossman

Mabel Alice Mossman (Mrs. Frank A.) St. Sure

Kamehameha Schools

76 Family history: Clara M. Rohrer Mossman

Dr. Charles Lloyd Breck

Reverend George Whipple

Richard Norman and Bina Nieper Mossman

Anecdote: Richard Norman Mossman

77 Testimonial luncheon, YMCA 1924

Richard Norman Mossman

78 City Directory information

79 Hawaii State Archives information

THE WATUMULL FOUNDATION ORAL HISTORY PROJECT

In May 1971; the Watumull Foundation initiated an Oral History Project.

The project was formally begun on June 24, 1971 when Katherine B. Allen was selected to interview kamaainas and longtime residents of Hawaii in order to preserve their experiences and knowledge. In July, Lynda Mair joined the staff as an interviewer.

During the next seventeen months, eighty-eight persons were interviewed. Most of these taped oral histories were transcribed by November 30, 1972.

Then the project was suspended indefinitely due to the retirement of the foundation's chairman, Ellen Jensen Watumull.

In February 1979, the project was reactivated and Miss Allen was recalled as director and editor.

Three sets of the final transcripts, typed on acid-free Permalife Bond paper, have been deposited respectively in the Archives of Hawaii, the Hamilton Library at the University of Hawaii, and the Cooke Library at Punahou School.